Vol. XVI. No. 2 APRIL, 1938

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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Gratitude

Most thankfully we place on record our sense of indebtedness for a number of liberal gifts received recently. Through them we have been able, among other things, to make special grants as follows: £300 to the Bishop of Saskatchewan for gifts to needy clergy and settlers; £300 for the same purpose to the Bishop of Saskatoon; £100 to the Canon Herbert Mission for the relief of distress. One special gift of £1,900 has enabled us to remove part of a great burden from the diocese of Saskatoon. The gratitude of all those benefiting from these gifts is genuinely deep. We hope other of our friends will help us to lift some of the burdens still crippling the effectiveness of the Church's work and witness.

"So much to do; so little done."

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WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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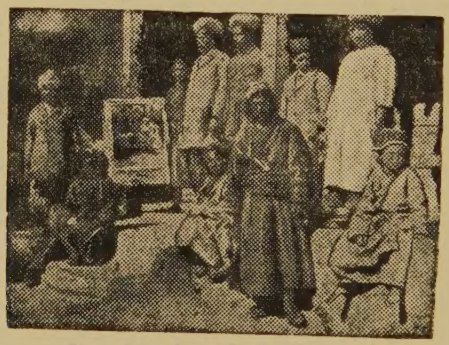

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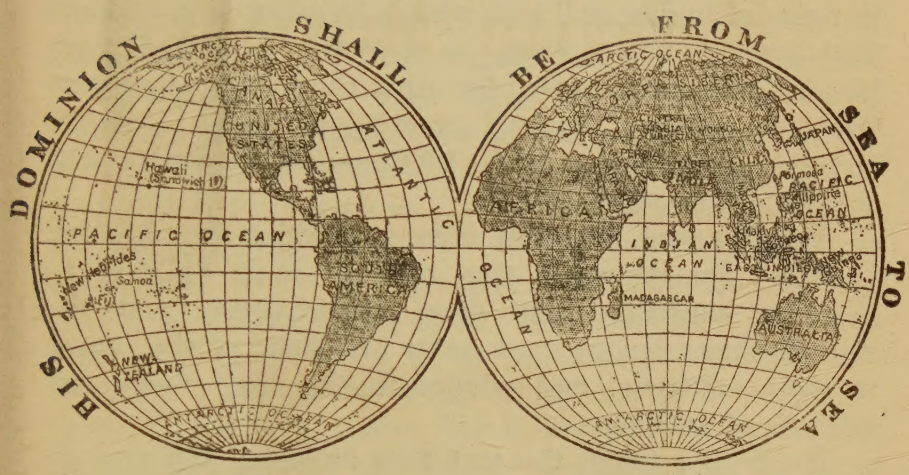


EDITORIAL

World Evangelization

CONTINUOUS world survey discloses the fact that there are definite needs and opportunities of vital importance all over the world. For lack of an Intelligence Service in the past many opportunities of strategic importance must have gone unnoticed. A growingly efficient Intelligence Service is only now beginning to supply a need which any army would put first in order of importance.

The situation throughout the world is changing rapidly. Where in recent years we should have thought of more missionaries, we are often compelled to think in terms dictated by nationalism and to seek to meet opportunities through indigenous leaders, groups, teams or churches. This does not mean that missionaries are not now needed, but when and where they are needed we

are confronted with several difficulties. One difficulty is that, owing to the indifference of the Christian Church, there is often the lack of finance to support them. Another is that many missions have not done much re-thinking in terms of to-day, and look upon a vacancy as a vacuum that must be filled, when, as a matter of fact, it may be a splendid opportunity for using the money along new lines. A mission 'station' (unfortunate name!) should have planted churches in the lifetime of a missionary who would need no successor.

The first need, therefore, is for a revival in the Christian Church. The second is that missions must be alert to changing conditions and great opportunities, and the third is that missions must never lose sight of the object of their existence, and adhere to the New Testament methods of achieving it.

We do not forget the fact that missions, and now to a growing extent, co-operative councils on the field, try to take an intelligent view of changing local situations, and that the International Missionary Council, in its occasional conferences, tries to look at the world situation, but the whole missionary enterprise needs tightening up along these lines.

First of all, many missions tend to take a narrow mission or denominational view, and a parochial outlook, and are apt to spend their resources in a disproportionate way in relation to world need and world outlook. National Councils are likely to be understaffed or are liable to dissipate their energies to the relative neglect of the supreme objective. For example, we have sometimes found it impossible to get elementary facts from them about evangelism and church-planting. The International Missionary Council makes an attempt, at long intervals, to review the world missionary position, but chiefly in the realm of denominational missionary statistics, which do not give a clear view of what has been done and what remains to be done in each geographical area. Further, the International Missionary Council needs to be related to some body that would constantly review the situation in

countries not included in its programme, and that for two reasons : one is that the field is the world, and the term ' foreign mission field ' is an unsatisfactory one ; the second is that some parts of the world hitherto excluded under that term are needier than some that are included.

It was in view of all these facts that the World Dominion Movement was brought into being. The name has been criticized as 'Imperialistic' : we unblushingly confess that it is, but it carries no national flag, it is founded upon the words of Holy Scripture, ' His dominion shall be from sea to sea.' If we were to adopt a flag, it would carry the device of a Cross and a dove. But the World Dominion Movement is too weak to do adequately what needs to be done. Its survey work, which has been acclaimed on all hands, is too slow, but it has laid the foundation upon which shorter and quicker world surveys are being attempted, to deal with the main facts in the various countries of the world. Again, its activities have been mainly concerned with the foreign mission field, so called. But the rest of the world is a mission field, and, just as the International Missionary Council is not complete, and should be associated with some other body, so the World Dominion Movement, in its sphere, is not complete.

It was this sense of incompleteness which led a group of people to form the Mildmay Movement, a Movement which is designed to help all that for which the World Dominion Movement stands and more besides, for example, in so-called ' home evangelization,' and in the much-needed field of ' revivalism.' But, although the Mildmay Movement is working in other than so-called ' foreign fields ' and is helping to meet needs overseas which survey reveals, it, like the World Dominion Movement, is not nearly strong enough to cope with the work that is waiting to be done. These two Movements, however, are a small beginning of what should be done on an adequate scale.

Since the article on the next page was written, Dr. Shepherd, who is mentioned in it, has been ordered to leave Ching Pen and refused permission to visit other places in the vicinity. This is in accord with the growing tendency of the Japanese authorities to control and restrict all Christian work.—EDITOR.

The Mongols of Manchukuo

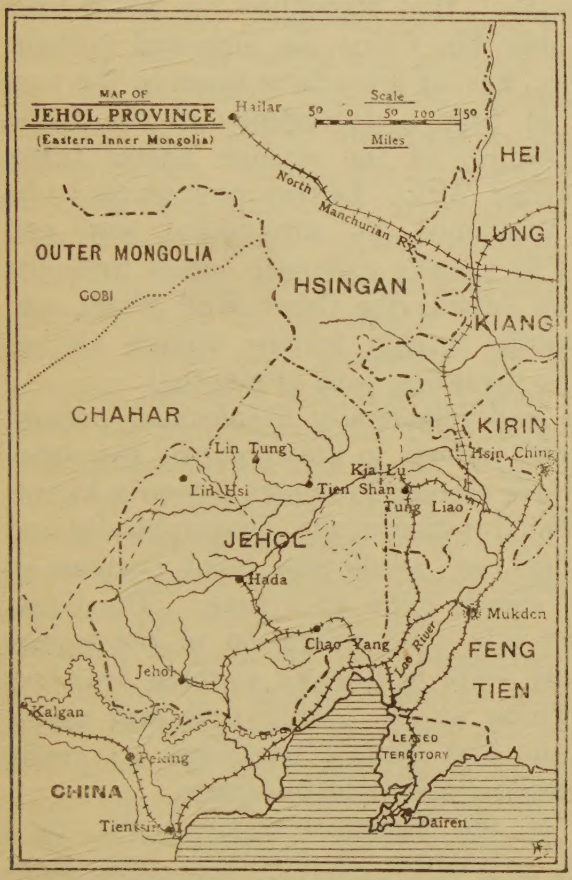
R. W. Sturt.

MANCHUKUO (formerly known as Manchuria), the ancient home of the Manchus, has, in recent years, passed from the Chinese Empire into a puppet State of Japan. The chief advantages, from the missionary point of view, are the return to civil life of practically all young lamas and acolytes (though many have been drafted into the Mongol army and sent to the front) and the opening of primary schools throughout the tribes ; here lads of seventeen to nineteen years of age sit side by side with boys and girls ten years younger.

Japan's appeal was to the ruling and ecclesiastical authorities, rather than to the depressed classes of the so-called proletariat—the serfs and herdsmen of the spacious grasslands. In this, her policy differed from that of Soviet Russia a decade earlier in Outer Mongolia. This policy of Japan's was natural : she was setting up an imperial monarchy, under her government and probation, in a purely Mongol and traditionally warlike buffer province between her island Empire, lying dangerously near the Russian coast-line and Vladivostock, and the spear-head of a Sovietized buffer State of Soviet Russia in Outer Mongolia. Japan probably intends eventually to include with Manchukuo the rest of Inner Mongolia, in some form or another, preferably by a willing co-operation, effectually eliminating the ever-working leaven of Red propaganda, and possible attack, from North China, Inner and Outer Mongolia.

It was an astute stroke of policy to enthrone, at the head of the new Manchu State, the legitimate scion of the Manchu ruling family and ex-Manchou Emperor of China, with his capital at Hsin Ching (New Capital) in the very cradle of his race. It must be remembered that the Mongols only became part of China as they conquered and ruled it, or assisted their allied Tartar tribe, the Manchous, to do so later ; their allegiance was

never given to China, but to its Mongol or Manchou Emperors. When they went, the allegiance went with them. How strong, then, was the appeal to the rulers (claiming blood descent from Ghenghis Khan and marriage relationship with the late Manchou dynasty), and to their feudal peoples to renew their traditional allegiance to one whom they had never ceased to look upon as their Emperor, although dethroned and dishonourably treated by the Republican Government of China! China had not only entirely failed to fulfil her promise of provision for the late Imperial house, but had sought the life of the young ex-Emperor when he fled and found refuge in the Japanese legation, when his palace was looted by the orders of Feng Yu-hsiang.



Nevertheless, the people of Inner Mongolia are wary, and have before their eyes the experience of Outer Mongolia, which, although enjoying a large measure of independent government, has found the little finger of the new tutelage to be thicker than the loins of the old Chinese loose control. So, while the many Mongols in Manchukuo make the most of all the benefits of the new

régime, those in Chahar (characteristically independent and intractable) with the other tribes of Inner Mongolia, prefer to keep out of Manchukuo, although allied to it in the newly established State of Mengu Kuo, or Mongol Kingdom. Owen Lattimore has pointed out in his '*Manchuria the Cradle of Conflict,*' and again in his '*Mongols of Manchukuo*' that Manchuria has never been a dependency of China, but China, for long and brilliant periods of her history, has, at least three times in the past thousand years or so, been a dependency of Manchuria or Mongolia, the country of the warlike Tartar tribes lying north of the Great Wall. History now seems to be repeating itself. Weakened by internecine war and anarchy, the threat to China's existence comes from the north and east, from outside the Great Wall which constitutes her immemorial foreign border, whence all her serious epoch-making invasions have originated.

Only politicians and historically ill-informed persons would refer to Japan's actions in incorporating the Jehol Province with the three eastern Provinces formerly known as Manchuria (to which it historically, geographically and ethnologically belongs), as 'swallowing great portions of China, hundreds of square miles at a time.' The Great Wall of China itself is a solid refutation of the legend that the region lying *north of China's northern boundary* ever belonged to China at all. Only time will reveal whether the Manchou and Mongol territories are really returning to their original and rightful owners.

With the fall of the Manchou dynasty the rigid restrictions against permanent immigration into Manchuria from China were swept aside, and poverty-stricken Chinese from the northern Provinces came in by the million, thus constituting the present preponderating portion of the population. But the Mongols, unlike the Manchous, have retained their racial characteristics, manners, dress, mode of life and speech, and, thus, their national entity. With the creation of the western Province of Hsingan (the region of the Khing-an Mountains), forming the more warlike and more thinly populated

buffer State between Russia and the rich Chinese-speaking plains of Manchukuo, the Mongols are likely to become an increasingly important and vital element in the country. When, and if, the tug-of-war between Russia and Japan comes to an issue, the 'toe-line' will probably be the Outer-Inner Mongolian border, and the side with the heaviest Mongol team will be likely to win. Meanwhile, there is another tug-of-war on, and the enemy of souls has his seemingly immovable lamaistic team heavily weighted with subtle superstition, crass ignorance and vicious living. What is the Church of God doing to meet and more than match that team and move it Godwards?

After an absence (chiefly through ill-health) of six years, the writer was greatly interested by a visit and a summer's work in the Gospel in the Barin country in Jehol.[1] Under the 'guidance' of Manchukuoan (*i.e.*, Japanese) Advisers, or Political Agents, the tribal administration carries on its affairs, the Prince being the nominal head as heretofore, but shorn of all real authority and power of independent action. So far as they prove capable, Mongols are used in all subordinate positions of office. Many thousands of young lamas have been taken from the parasitical, idle, and often vicious, life in the lamaseries to form the large percentage of the rank and file of the newly organized Hsing-an Mongol army, officered entirely by Mongols. Constantly our Preaching Tent and Bible Bookstall were surrounded by numbers of young soldiers who picked up the Tibetan and Mongolian Gospels which we had for sale, and proceeded to read them, more or less accurately, explaining that they had been for years in a lamasery. Here, as in Outer Mongolia, God is using the plans of men to fulfil His own in weakening the power of the blighting lamaistic system, for the destruction of which Gilmour prayed fifty years ago.

Never before have I found such readiness to hear the

[1] This has not been cut off from the Chinese-speaking southern parts of Jehol to which the tribes of the Chouda League formerly belonged in name. Together with the purely Mongol-speaking portion of the Josotu League, west and north-west of Hada, it now forms the western division of the new Hsing-an Province.

Word of God and the Gospel message, from the Prince himself downwards, lamas as well as laymen showing an open-mindedness that is quite new. Some bright Mongol school children formed the nucleus of a little group of those who definitely professed faith in the Lord Jesus, bringing older ones with them. Contrary to the reports from some quarters we gratefully record that our experience so far has been that we have received every courtesy, and facilities have been afforded to us in our work by the new authorities. Except where there is personal antagonism on the part of some who are devout Buddhists, their only fear is the possible introduction of political or subversive propaganda on our part. When Mr. Meng, who assisted me for the summer in the British and Foreign Bible Society's work, presented his credentials and showed copies of the books he intended to sell, the Japanese official said, '*Preach all that is within the covers of this book*; but nothing else—and all will be well.' What better advice could the Archbishop of Canterbury himself give to a Christian missionary and minister of the Word of God?

During the six years or so since I was last at work in those then purely Mongol parts, prosperous townships have sprung up of agricultural and trading Chinese-speaking communities from the east and south. God has been at work, causing signs of harvest to appear where before all was ploughing and sowing in lonely furrows. Prayer for labourers has not been unheard: to-day, there are a number of Manchukuo workers, evangelists and teachers, who, apart from those employed by missionary societies in Manchukuo, are preaching the Gospel and gathering groups of believers; one at least is tramping, as a pilgrim preacher, among the Mongol villages. There are now five or six churches, and three or four smaller groups. At Tung Liao, the railhead, there is a flourishing work and Church of the Canadian Presbyterian Mission (Dr. Goforth's). At Kai Lu, the ten or twelve who gathered for meetings in my room at the inn eleven years ago have grown to some three hundred, with two sub-

sidized preachers and a Bible-woman. At Tien Shan there is a much smaller number with a paid preacher from the Ying Fou Bible Training School in charge, while at Lin Tung, the testimony of a zealous business man has resulted in the formation of a little indigenous Church whose numbers were augmented by the baptism of ten men and women during the long week-end which I had the privilege of spending with them in August, 1937. At Lin Hsi, a hundred miles to the west (my former base for Mongol itinerations), the mere handful of professing believers has grown, through the labours of Dr. Shepherd and others, to some seventy. When we were with them they undertook full responsibility, financial as well as spiritual, for the carrying on of their Christian worship and testimony, while Dr. Shepherd advanced to begin similar work at Ching Peng and elsewhere. At Ta Ban Shang, the administrative centre of the Barin Mongols, and possibly also of West Hsing-an Province, two or three Manchukuo believers are working in a foreign medicine shop and practice with a view to reaching the Mongols amongst whom I worked this summer. I hope that a footing has been established for a definite and more permanent attempt to evangelize the Mongols of the province, and farther afield as the Lord may enable us, with Ta Ban Shang as a base.

The Jehol Gospel Motor Coach was again in commission this year, but is now no longer adequate and reliable enough. It is essential, for the sake of the workers, to have a safe and reliable means of constant communication with the railhead bases at Hada, 180 miles to the south, and Tung Liao, 300 miles to the east, and at the same time to maintain the work over the wide and rough terrain that constitutes our field of operation. I am hoping that it may be possible before next May either to recondition the old Dodge Coach completely (its engine is in good condition) or to replace it with a more recent model Ford car, which, together with its parts, can easily be obtained locally.

While I was in Ta Ban, seeking to follow up contacts

made and work begun during the two months' camp in the summer, the Abbot of one large lamasery and the 'living Buddha' of the other, and also the Prince of the Barin tribe, gladly, and with evident interest, accepted the Scriptures and Christian literature which I offered them. The Prince, until recently, was the head of the West Hsingan Province, and has now been appointed to a post in the Central Government at Hsing-King. He enquired about the immediate and broad aspects of the world crisis in the light of what the Word of God teaches. To his question, 'When will the distracted world find peace?' it was good to be able to reply gladly and confidently, 'When the Prince of Peace returns to reign. Having rejected and slain its rightful King and only Prince of Peace when He came nineteen hundred years ago, the world has vainly sought for peace since, but will never find it until its present warring and mutually destroying peoples say from chastened hearts: "Blessed is He that cometh in the Name of the Lord!"'

'Even so Come Lord Jesus!'

The dominance of Japan in Manchukuo and Inner Mongolia has opened a great new chapter in these immense regions of Eastern Asia. Old geographical boundaries have been moved. The area of the old Manchuria was 363,610 square miles, and of Mongolia 1,445,000 square miles. The total area of Japan is 147,593 square miles. It will thus be seen that with part of Inner Mongolia annexed to the Old Manchuria, Japan is seeking to add to her Empire, territory vastly larger than her own island. To all this must be added her South Sea mandate, and Formosa, Korea and part of the island of Saghalin. Any favourable comment on Japan's administration in Manchukuo arises from the fact that law and order are being enforced in a bandit-infested country and material development is being encouraged. But the future is fraught with the fear that Japan, if she maintains her hold on this territory, will introduce her Shinto Shrine worship there and interfere with religious liberty.

The Conflict in China

George A. Young.

HOW many who follow the tragic events of the war in China realize that they are witnessing one of those momentous conflicts in the affairs of mankind which affect world history? Behind the smoke of battle there is a vital struggle going on for the soul of a people. The modern military machine is the instrument which is being used by the forces of a pagan nationalism to crush the spirit of liberty, and to dominate an awakening people. To understand the significance of this crisis we need to view it from two angles, the military and the spiritual.

I. *The Military Aspect.*

How did it begin? The firing of a shot near the Marco Polo Bridge, eight miles south-west of Peking, during the manœuvres of the Japanese Army on the night of 7th July, 1937, was the occasion of the present Sino-Japanese War. The cause lies deeper, and goes back many years.

For generations the great civilizations of China and Japan existed in peaceful isolation. Contact with the West during the nineteenth century destroyed this isolation and introduced them to a new idea of foreign imperialism and military expansion. In 1853 Commander Perry, with the ships of the American Navy, sailed into Yokohama harbour and opened the door to Western influences. Japan thereafter was forced to re-create herself or perish. She chose to build a new nation by imitating the West with its industrialism, militarism, and aggressive commercialism. Britain helped her to build a navy. Germany helped her to create a modern army. She herself did the rest. In 1894 she fought China and obtained the island of Formosa and the Liaotung Peninsula in Manchuria. Russia, France and Germany stepped in and forced her to return the Manchurian territory to China. This deprivation of the fruits of victory by Western Powers caused bitter resentment in Japan, and convinced her that only in greater armament lay the power to expand.

By the beginning of the twentieth century Japan had become a powerful nation. In fifty years, by amazing industry and ambition, she had risen from a mediæval feudal State to a first-class world Power. During this time of national revival, Shintoism, including the feature of Emperor-worship, became the State religion, and provided a religious sanction for the new nationalism. Japan adopted a ' messianic role ' in Asia and the world. In 1904 she challenged Russia's influence in the East, and secured that country's rights in Manchuria. This victory intensified patriotism and exalted the soldier. The military clique with its dream of a Pan-Asiatic Empire, and its principle of ' War is the extension of diplomacy,' now exerted a greater influence in the Government. There followed a decade of commercial expansion. It was at this time that Kaiser Wilhelm II warned the world of the ' Yellow Peril.'

In the Great War of 1914-1918, Japan joined the Allies and did a useful bit of work for them in capturing the German naval base of Tsingtao. It was during this War that Japan's ' benevolent ' desire to save China led to the presentation of the famous ' Twenty-One Demands ' which roused a storm of indignation, and led to a deepening of the estrangement of China and Japan. At the Peace Conference, Tsingtao was given back to China, much to the chagrin of Japan. The wound was to become deeper. In the discussion of the Covenant of the League of Nations, Japan proposed that in the preamble should be inserted a phrase endorsing ' the principle of the equality of nations and the just treatment of their nationals.' Mr. Hughes for Australia strongly opposed this suggestion, and the Japanese motion was turned down by the English-speaking nations. This was a vital issue for Japan who was seeking an outlet for her increasing population. Australia, America, Canada had shut the door to Japanese immigrants. Now it was bolted. This attitude of inequality created a deep racial hatred. Her tenacious memory for affronts would not let her forget this snub by the White race. It helped to feed the fires of nationalism,

and encouraged the militarists' dream of 'Asia for the Asiatics.' Japan returned from Versailles to bide her time.

The next forward move was taken in 1931. China was emerging from the years of chaos following the Revolution in 1911. General Chiang Kai-shek was trying to unify the country under the Nanking Government, and his policy of political and social reform was beginning to transform China into a modern nation. A strong China having friendly relations with Britain and America was what Japan feared. It was her hour of destiny. She must either dominate the Far East or be in danger of 'going under.' The Japanese Army first of all seized Manchuria, an area as large as half Europe, and rich in mineral resources. Under the name of Manchukuo, with the last surviving Manchu emperor as its puppet ruler, Manchuria now became a subservient partner in the Japanese Commonwealth of Nations.

In 1937 the Japanese militarists came into China Proper and prepared to take the five northern provinces. They had not reckoned, however, on the temper of the Chinese people, which had changed during the last five years from hopeless resignation to determined resistance. The result was the present war which has now spread to Central and South China.

What is the result of the War? How far has Japan succeeded in her aim 'to beat China to her knees'? From a military point of view her campaign has been a success. In eight months of war China lost the five northern provinces of Chahar, Suiyuan, Shansi, Hopei and Shantung, and the two eastern provinces of Kiangsu and Anhwei. She has lost the important port of Shanghai, through which half the trade of China passes, together with the other great ports of Tientsin and Tsingtao. Her coast from Chinwangtao to Hainantao (about two thousand miles) is blockaded by the Japanese navy. Japan has occupied two of China's four capital cities, and has control of five of her chief railways. This stranglehold of China is being tightened by the two sections of the Japanese

army advancing northward and southward along the Tientsin-Nanking railway, seeking to join forces at Hsüchow and thus control the Lunghai railway, China's jugular vein.

The loss in suffering and death is also great. China has lost hundreds of thousands of her best soldiers. Thousands of innocent people have been killed in the ruthless bombing of her big cities. Millions of poor people have been driven from their homes to seek refuge in the interior and are now facing starvation.

One of the saddest parts of this terrible tragedy is the callous destruction of all that has been so heroically built up in the creation of New China by the Nanking Government under the stimulus of General Chiang Kai-shek: the stabilization of the country's finances; the building up of an efficient Civil Service; the extension of Education and the Public Health Service; development of industry and communications, and so on. All this successful nation-building work, carried out in the face of difficulties such as few countries know, has been paralyzed by a heartless invader. What a trial of faith for the Christian leaders of the Government to see the work of years destroyed in a few hours! China has indeed lost much, but not all. What remains?

II. *The Spiritual Aspect.*

Disturbing facts are revealing to Japan that in attacking China she has seriously miscalculated the consequences of her action. What are these spiritual facts which may ultimately overcome military conquests?

The Fact of Chinese Unity. The first result of Japan's invasion has been to unify China. Never before have I seen the Chinese people so united and so determined in purpose. All classes of people feel the gravity of the present crisis, that it is a life-and-death struggle for their national existence. The common danger has closed the ranks of all political parties and welded them together into one united front whose strength is concentrated and directed to one end, the salvation of the country. To-day

Communists, Fascists and Democrats are fighting shoulder to shoulder, and apparently are learning to understand and trust one another. It must be disconcerting to Japan to see that her invasion has created in the Chinese people a consciousness of national unity which is the backbone of the Government's resistance.

The Fact of the Chinese Nation. Anatole France said, 'China will begin to exist when the Chinese know there is a China.' China's national personality has been growing slowly during the last ten years. To-day Japan has stabbed China's national consciousness to activity. The people who were apathetic to the Government are now roused by the living dynamic of the oppressor. The Boy Scout helping cheerfully to bring in the wounded; the middle-school girl doing Red Cross work; the eager youth enlisting in the army; the farmer, driven from his home by Japanese bombing planes, joining the Peasants Corps; the ordinary citizen denying himself to contribute money for the cause; the woman making wadded garments and comforts for the boys at the front: all are imbued with a new love for China. All feel a personal responsibility to live laboriously, to strive, sacrifice and suffer, and, if need be, to die for the preservation of *Chung Hua Min Kuo.* Sun Yat-sen's 'plate of loose sand' is hardening into cement. The old Chinese civilization has arisen to new life.

The Fact of the Chinese Government. The beautiful city of Nanking, the seat of the Government, the symbol of New China, is in ruins, her ancient walls pulverized by howitzers, her water-front burned, her new roads pitted with shell-holes, her stately buildings blackened shells, many of her citizens murdered and her women raped by a lustful enemy. Despite this holocaust, the destruction of Nanking probably has led to the creation of a stronger Chinese Government in the interior. The Nanking Government was largely supported by the bankers and rich merchants of the treaty ports, and they naturally influenced national policy. Now it has lost the support of these people who, in many cases, have themselves lost

all, and have been driven into the interior to live with the common people who compose eighty per cent. of the population. Some of the pro-Japanese elements in the Government have been removed. Their places have been taken by others who represent all sections of the people. The result is that the Government represents the democratic forces of the country. It has become a National Coalition Government, united in its policy of defending the independence and integrity of China. The High Command of the Army has also been reorganized and unified under the leadership of General Chiang Kai-shek. Two brilliant military strategists have been brought in, General Pai Chung-hsi, representing South China, and General Chu Teh, representing the Communist Army in the North.

The Fact of the Chinese Christian Church. Standing firm amidst the swirling currents of diabolical forces is the Church of God in China. Here is our sure ground of hope for the future. In the real struggle against principalities and powers can be seen this fellowship of the redeemed in Christ, endowed with power from on high, witnessing to the indestructibility of God's Word and the invincibility of His everlasting Kingdom. Here are some of the triumphs of Grace.

(1) *In Prayer.* From Peking, which has been taken by the Japanese, comes this note of triumph :—

> 'Since the hostilities began last July I have heard more spontaneous prayers for the Japanese people, and prayers that the Chinese may be kept from hatred and the spirit of revenge, than I heard in the whole course of the Great War from English people and English clergy as applying to our enemies at that time.'

From Amoy, where thousands are now homeless, foodless and live in terror of constant air-raids, a missionary writes :—

> 'The Chinese pastor commenced to-day's service by calling his people to special prayer for their country. His own prayer was absolutely devoid of any plea for victory, just that God might over-rule evil for good, and that the sins of both countries might be forgiven. He went on to pray for Japanese Christians who would also be praying for peace. Then followed a session

of special prayer led by members of the congregation. The triumph of righteousness ; the swift coming of peace ; the establishment of God's will on earth ; the acknowledgment that we are sinners ; prayer for the destitute and suffering ; that the soldiers of both armies might lift their hearts to God ; that love might conquer hate—that was the burden of their prayers.'

And from all over the country comes the same testimony that the elect of God are overcoming the powers of darkness by the might of prayer.

(2) *In Fellowship.* One feature in the present trouble is the cordial fellowship existing between the members of the Chinese Church and the foreign missionaries. Instead of evacuating their stations, most missionaries have remained to share the trials and dangers with their Chinese brethren. This 'comradeship of the trenches' has deepened their faith in God and strengthened the unity of God's international Family.

(3) *In Service.* This crisis is an unparalleled opportunity for revealing the triumphant power of the Gospel. What magnificent stories of Christian heroism could be tabulated of doctors and nurses, pastors and teachers, voluntary workers, men and women, who are tending the wounded and the dying, feeding the hungry, caring for the bereaved, giving shelter to the homeless ! In the midst of suffering China there is the Church of God ; like her Divine Lord she is bearing on her heart, and seeking to save, the poor and the needy, the sick and the suffering, the oppressed and the downcast.

III. *What of the Future* ?

It would be unwise to speculate on the ultimate result of this conflict by such arguments as 'China absorbs all her conquerers'; 'Want of money will bring about the collapse of Japan'; 'Britain and America will intervene to save China'. This much is certain : both countries are committed to a long and bloody struggle over an area as big as Europe. Who will hold out longest in this fight of endurance ?

Opportunities in the Philippines

The Manhood of the Philippines for the 'Man of Galilee'

HENRY WESTON MUNGER.

AS I sat one day on the deck of the *Princess of Negros*, the ferry steamer that plies between the islands of Panay and Negros, the young Third Officer, having completed his round of collecting the tickets, sat down beside me. 'Mr. Munger, do you know of any book that can build up and strengthen a man's character? I want a book that will strengthen my character and make me morally strong.'

'Yes,' I said, 'I know just the book. The Bible is the best book in the world to do that; it specializes in the building of character. Read a chapter in the Bible a day and see how it will help you.'

More recently I was again a passenger on the same steamer. The deck was crowded with passengers, among whom was the kindergarten teacher in the Evangelical Church at Fabrica. She got into conversation with a woman sitting next to her on the subject of the Mass and its efficacy as a means of salvation; all the way across she was explaining to the woman the way of salvation.

When Mrs. Munger stopped at the post office the other day to mail a letter, a young man, without any preliminary remarks, said to her, 'Mrs. Munger, what does this verse in the Bible mean: "The soul that sinneth it shall die"?'

These few incidents indicate the opportunities in the Philippines for personal evangelism. The people are usually not only ready but even glad to talk on this most important of all subjects, and frequently bring it up themselves. True, their interest is often abstract and theological rather than personal and spiritual; nevertheless, it is the easiest thing in the world to talk to Filipinos about religion, and the conversation can be made personal.

Indeed, the subject sometimes crops up at the most

unlikely times and places. For instance, a wealthy sugar planter of Silay gave an elaborate birthday dinner to a large number of guests, among whom was Dr. Harland F. Stuart of Central Philippine College. In the course of the conversation Dr. Stuart was asked by his host if Protestants observed the Eucharist. He replied in the affirmative, and then explained in some detail the manner in which they observe it and the significance they attach to it. The man was so much interested that he called to his wife to come and listen to the conversation. One would hardly expect to hear at a social gathering of rich and worldly people an inquiry concerning the Lord's Supper. Yet to this Filipino such a topic at such a time did not seem out of place.

Many, especially among the young people, have a keen interest in the Bible. A colporteur of the American Bible Society, on one of his trips through the north of Luzon, sold a large number of Bibles and Scripture portions in the town of Vigan, a hotbed of Romanism. Immediately after his departure the parish priests collected all the copies they could find and made a huge bonfire of them on the *plaza*. Shortly after this incident the Reverend Sam Stagg went to Vigan to address a convocation of high school students. When he asked the students what they wanted him to talk about they replied: 'Talk to us about the Bible.' So, on the very spot where the Bibles had been burned he talked for an hour to a thousand high school students about the Book of books. There has never been, so far as I can recall, such a demand for Bibles and Testaments as there is at the present time.

Although the evangelization of the Philippines was begun less than forty years ago there are already some two thousand Evangelical churches, with a membership of more than 274,000, and a constituency of three or four times that number; and outside of the Protestant ranks there is a large number of liberal-minded persons who are in sympathy with Evangelical principles and practices. Like that of the Huguenot Church in France, the influence of the Evangelical movement is out of all proportion to its

numerical strength. So pronounced is this influence and so marked has been the exodus from the Roman Catholic Church that the ecclesiastical authorities are making desperate efforts to stem the tide. At the recent meeting of the Eucharistic Congress in Manila the Archbishop declared that this movement must stop, that the ground lost to the Church must be recovered. But, so far as I can see, there is little likelihood of a back-to-Rome movement; there is far more danger of a general turning to Communism or open infidelity.

So real is this danger that the Evangelical churches are putting their major emphasis on evangelism. The National Christian Council has launched a five-year programme of evangelism for all of its constituent bodies. Besides the usual church activities, such as revival meetings, prayer-meetings, Bible classes, Christian Endeavour Society meetings, and so forth, the churches are carrying on such projects as student conferences, daily vacation Bible schools, classes for illiterates, the distribution of Gospels and tracts, lectures, forums, recreation, the circulation of Evangelical literature, newspaper evangelism. Every avenue of approach to the minds and hearts of Filipinos is followed; every method of presenting the claims of Jesus is employed.

Through the courtesy of the KZRM Broadcasting-station in Manila, the Council has fifteen minutes on the wireless every Sunday evening for a Gospel song service. As nearly every town has installed a receiving set and a loudspeaker in order to get the programme from Manila, the Gospel is broadcast throughout the Philippines to the thousands who congregate on the *plazas* on Sunday evenings. Informal round-table discussions are sometimes held. A leading member of an Evangelical church invites a number of his friends to his home to listen to some prominent man, usually a layman, discuss the beliefs of Protestants. In this way members of the so-called upper class, who would not demean themselves by entering a humble Protestant chapel, are made acquainted with the Gospel. Opportunities are sometimes given to Evangelical

leaders to address convocations of high-school and college students. Although it is forbidden by the law to give a strictly religious address in a public school, one may speak on an ethical theme having Evangelical implications. The Reverend E. K. Higden, on invitation of President Bocobo of the University of the Philippines, gave an address before the student convocation on the subject, 'A Little Book—Open.' A new and interesting project is the 'Community Assembly.' A Community Assembly, which was inaugurated as an educational project by Theodore Roosevelt when he was Governor-General, is an all-day popular assembly held in some small and compact *barrio*. As it is interesting, easy to organize, and decidedly worthwhile, it occurred to some of us to adopt it with a slight modification as a church project. We tried it out at a small *barrio* called Sicaba. The programme, a typical one, consisted of four lectures on the following themes: 'Gambling'; 'Usury in the Community'; 'Co-operatives'; and 'Community health'; a short period of community singing; a period of adult games; and, at the close, a stirring evangelistic service on the *plaza* by one of our ablest evangelists. The public school authorities gave us permission to use the school house for the lectures and the school ground for the games. About seventy-five adults attended the lectures, and many more than that number listened to the sermon. We intend to make a good deal of this project for it has great possibilities for reaching the people in the *barrios* for whom no churches exist.

Our churches periodically conduct Evangelistic campaigns, usually with good results. At a recent meeting at a *barrio* called Ma-ao, for instance, the evangelist won over a hundred converts, among whom was the widow of a wealthy sugar planter, the president of the local congregation of the Independent Filipino Church, and other persons of less distinction. In order to reach the crowds of country people that always flock to town on gala days, these evangelistic campaigns are frequently held at the time of the municipal *fiesta*, which every municipality holds annually in honour of its patron saint. These days

are special 'go-to-Mass' days, when the Roman Catholics become church-minded and attend Mass in large numbers. As church-going is the order of the day, the Evangelical Christians, likewise, make a special point of attending their services. Thus we used the last municipal *fiesta* at Barotac Viejo as an occasion for holding an Evangelistic meeting. The Roman Catholic Church programme started off with the customary long procession of black-veiled women, children, and a few men, each carrying a lighted taper, accompanying a native sail boat manned by a single life-sized image. I could not make out whom this image represented—St. Peter, probably, as he is a general favourite with all good Catholics. The procession over, a period of fireworks followed. At the same time we went ahead with our service. At times the explosion of the fire-crackers and the noise of the sky-rockets were too much for the preacher, who, although he had the lungs of a racehorse and the voice of a bull of Bashan, had to pause until the noise somewhat subsided. The pyrotechnic display was followed by a native drama enacted on an open-air stage set up on the *plaza*, less than a hundred yards from the chapel. The performance drew a crowd of perhaps a thousand people. Notwithstanding this counter-attraction, the little chapel on the opposite side of the road was filled with an audience, three-fourths of whom were strangers, listening with close attention to the Gospel sermon. As a result of the sermon several young people accepted Christ.

We realize that formal mass evangelism is not enough; we want to make personal lay evangelism a prominent activity in every well-organized church; we want to inspire our people—all of them, young and old—with a passion for soul-winning. Among some of our members, especially the younger ones, there is much activity of this kind. In Fabrica, for instance, out of a membership of about two hundred, ten young men have taken a regular course in preaching and personal work under the instruction of the pastor; and they spend much time on Sundays and holidays in evangelistic work in the *barrios*. Besides these

men there are a number of others, men and women, who are always ready to accompany the pastor on his evangelistic trips, to preach or distribute Gospels and tracts. One of the most active workers is the chauffeur of the Manager of the Insular Lumber Company. Until his conversion more than a year ago, he lived a wild life, indulging in drinking, gambling, and other vices; but since the great change he has been among the most faithful workers in the church. From his hospital bed, for he is dying of consumption, he sent me word the other day asking for some pocket Testaments which he could give to friends who call. This evening he handed me five cards signed by as many persons indicating their acceptance of Jesus Christ as Saviour. He has not been a Christian long, and he has not long to live, but when he goes to meet his Maker he will not go empty-handed.

An effective method of reaching students is the student conference. For a number of years the Young Men's Christian Association sponsored a student conference at Baguio, a summer resort among the mountains of central Luzon. Every year the conference attracted a group of two or three hundred student delegates from various high-schools and colleges scattered over the country, including the Mohammedan country of Mindanao. The programme consisted of lectures, inspirational addresses, forums, Bible classes, recreation, and, at the close, a stirring evangelistic service. Although the majority of the delegates were Roman Catholics and represented student bodies that were overwhelmingly Roman Catholic, the conference was very popular and always resulted in a large number of decisions for Christ. The Baguio conference has now been superseded by a number of sectional conferences under the auspices of the various Evangelical bodies, thus reaching a much larger number of young people. Last Christmas fifteen such conferences were held, with an approximate attendance of twelve hundred. It is a thrilling sight to see a large group of young people —the future leaders of the Philippines—sitting at the feet of consecrated Christian men and women and facing the

claims of Jesus Christ, and to hear them sing lustily and thoughtfully the challenging Convention song :

> ' The men of our dear Philippines have freely bled and died
> That they might stay for evermore oppression's cruel tide ;
> But now the cry is sounding forth from sea to shining sea :
> " The manhood of the Philippines for the Man of Galilee." '

If we are to win the manhood of the Philippines for the ' Man of Galilee,' now is the time to do it.

A Ground Swell
In the Ocean of Human Affairs

At the present time we are witnessing the effects of a great ground-swell in the ocean of human affairs. To travel over Europe for a few months is to be convinced that this ground-swell threatens to sweep away the social system which really rests upon what was accomplished for humanity at the renaissance and the great religious Reformation. Amazing encroachments are now being made from day to day, and even from hour to hour, on the personal liberties of the subject. For example, a German lady is not allowed to send any monetary help to her starving sister abroad who has suddenly been made a widow and left with three hungry children to feed and to educate.

Hitlerite Germany attacks 'authority' other than its own and especially Biblical authority. The excesses of Russian Communism, terrible as they most certainly are, have been exploited by the Nazis and those who sympathize with them, in order to frighten people into accepting their *régime* as the only bulwark against Russian horrors. If we are to do away with the authority of the Scriptures, we must undermine the foundations, and these foundations rest on the Old Testament. The Jews are the people of the Old Testament ; hatred of the Jew is, therefore, a logical outcome of this great psychological ground-swell.

The Southern Slav people have always had kindly relations with the Jews resident in their midst, and it is a commonplace of Serbian historians that the records of the Serbian people have never been besmirched by any bitter persecution of the Jewish people. Yet to-day in the Yugoslav capital, in the city of Belgrade, where the Chief Rabbi has been a great patriot, and was even given a place in the Senate by the late King Alexander, the synagogue of the Spanish Jews was recently attacked under cover of darkness. All the windows were broken and the walls were besmeared in many places with the swastika. Certainly it is no coincidence that the day before this happened the neighbouring kingdom of Roumania had just openly declared an aggressive and persecuting anti-semitic policy.

A Correspondent.

The Battle for Brotherhood in India To-day

D. A. McGavran.

II.

A FACTOR of great importance in the battle for Brotherhood in India to-day is Dr. Ambedkar, the creative mind at the back of the recent vocal 'Untouchable Revolt.' His life-story is a significant comment on the Hindu attitude toward allegedly inferior peoples. The son of a non-commissioned officer in the Indian Army, when he went to school he was denied entrance because he was an 'Untouchable.' When British authorities forced the Hindu Principal to allow the boy to enter, he was put on one side and neglected. Genius rises however, and the fact that he was neglected bred in him a determination to learn. He passed his grade school with flying colours. In high school he made an enviable record. While in college he was recognized as one of the few first-class minds of his generation. Leaving college he was offered a scholarship in the West by His Highness the Gaekwar of Baroda, an Indian Prince who, though a Hindu, has been deeply influenced by Christianity. He studied in the West for eight years, taking degrees in Edinburgh, London, New York and Berlin. He returned to India a Doctor of Philosophy, Sociology, Economics, and Science, and a Barrister-at-Law.

During his stay in the West he confesses to falling prey to the temptation to idealize India and Hinduism, and, despite his own bitter experiences, the caste system. Like most Indians in America he defended these against students and professors, and led himself to believe that he favoured the Indian solution to the race problem. He also drank deeply at the fountain of scientific secularism and came to have a scornful regard for religion as one of the real forces of life.

Then he returned to India. His dreams were shattered. He, a Doctor of Philosophy, trained in world-famous Universities, found himself boycotted because of his

origin. He could not buy a house in the educated section of town. He was given no cases by the high caste Hindus. He faced the stern realities of 'sanctified and legalized' class prejudice: caste.

He contemplated escaping from the *impasse* by going to some area where he was not known, hiding his low caste origin and winning a place for himself personally. But to bar this came the thought that he alone amongst the Oppressed Classes had been given enormous educational advantages. He felt as Moses did in those days when he saw his people downtrodden. A sense of mission possessed him. He decided to cast in his lot with his brethren and 'to lead them out of Egypt.' At first he held what he has since called 'the pathetic faith' that his people could be liberated through political action. During this phase of his thinking he was appointed to the Round Table Conference in England, which he attended together with Mr. Gandhi. In that political arena he met the shrewdest, most subtle political mind in all India and won from him a number of victories for the 'Untouchables.' Gandhi's action was calculated to subordinate the 'Untouchables' to the Hindu majority. Ambedkar's action was intended to give them an independent political existence. Ambedkar won. From that time date both the antipathy between Ambedkar and Gandhi, and the clear realization by Ambedkar that the Hindu road, no matter how camouflaged by kind words and protestations of brotherhood, is in reality the road to submission. 'We can never grow to the full stature of manhood while standing in those concepts which are Hinduism and which were created to enslave our ancestors and ourselves,' says Dr. Ambedkar.

On returning to India, Ambedkar started several papers and proceeded to enflame his own caste, the Mahars (3,000,000 strong) against Hinduism. No blame was too extravagant. Hinduism was a 'disease, a forgery, a market of lies, a cunning trap, a device of the Brahmans to enslave the Shudras.' He had a well-planned campaign. He now realized that the false and debasing religious concepts of Hinduism could not be combatted except by

substituting for them true and ennobling religious concepts. He realized that political action promised no relief. He publicly pledged himself not to die a Hindu ; he set about making his people hate Hinduism, and promised them that when the time came he would lead them in a body out of Hinduism into Christianity, Mohammedanism or Sikhism. That, however, was to be in the future and for the present all effort was directed toward making his people hate Hinduism. He writes to leaders of the Christian Church saying that he rejoices in the conversion of seven hundred people to Christianity,—' Not that I care which religion they join, but that they are leaving Hinduism is a source of joy to me.'

Conferences with Bishop Pickett and Bishop Azariah indicate, however, that he is friendly to the Christian position. He has a very large library on Christ. He says that he finds in the Gospels and the Epistles ' the very dynamic which my people need.' It is false that he has pledged himself to adopt Sikhism, nor has he indicated that Christianity is his goal. Christians in the West need to realize that up to the present time it is equally possible that in the end he will turn his people to Mohammedanism, Sikhism or Christianity.

The significance of Dr. Ambedkar lies not, primarily, in whether he leads his people out of Hinduism or not, but in the tremendous indictment which he brings against the entire Hindu system. He has uncovered the ' drive ' which created Hinduism and shown it to be the self-interest of the upper classes. Why, he asks, is Hinduism tolerant of many gods and godlings ; many of them crude and disgusting ? Because it wishes its lower classes to remain religiously infantile. Why were the Brahmans to be worshipped as gods ? Because that would contribute to their position of pre-eminence in the land. Why were the doctrines of karma and transmigration invented and given a position of centrality ? Because karma teaches that all our deeds bear fruit *in the next life,* and transmigration explains how the soul must be born 8,400,000 times, sometimes high sometimes low, according to the

sins of the previous life. Thus the low caste are justly suffering for sins committed, and birth in a low caste is proof positive that a soul (a man) is sinful, debased, despicable and inferior. Why are leather work, weaving, scavenging and the like so impure that those whose ancestors did this work ten generations ago to-day are 'Untouchables'? Because it was well to create a disgust toward those whom the rulers had resolved to enslave. Why is meat-eating and killing of animal life so universally tabooed? Because only the leisured upper classes can abstain from taking life. The workers, the peasants and the 'Untouchables', partly because of their work and partly because of their hunger, must take life, and, in consequence, earn demerit for a future incarnation, and are marked as sinners and inferior people in this present life. Some of this may be exaggerating the actual facts, but there is a large measure of truth in it. The early missionaries condemned Hinduism largely because of its idolatry. It was false toward God. From now on Christians will condemn Hinduism both because of its false and inadequate understanding of God and also because of its planned treachery toward brotherhood. It is false toward Man.

Dr. Ambedkar's significance is twofold; first that whether he becomes Sikh, Moslem or Christian, he has dealt a powerful blow for brotherhood in that he has revealed with searching insight the motive behind the construction of Hinduism. The battle for brotherhood in India will henceforward be waged with a heightened consciousness on the part of the Christians, and an entirely new realization on the part of the 'Untouchables,' that the real issue is whether millions of people shall remain in perpetual temporal and spiritual subordination to the twice born castes, or whether they will accept a religion which will afford them religious brotherhood at once, and thus give them a base from which to press forward to brotherhood in every sphere of life. The second significance of Dr. Ambedkar is that, regardless of the religion into which he leads his people, he is going to demonstrate

on an all-India basis, that large groups of Depressed Class people can leave and are leaving Hinduism. That will stimulate religious movements amongst the seventy million of them in all parts of India. Within the last month over two thousand Chamar village leaders in one large province in India, representing a group of one hundred thousand people, assembled to resolve that all their people be urged to accept the Christian faith as rapidly as possible. Another province looks for a 200 per cent. increase in the existing Church during the decade immediately ahead. In still another an increase of 150 per cent. in the decade ending 1940 is expected. The battle for brotherhood is being won, but slowly. The Hindu opposition being led by Mr. Gandhi will be considered in the next issue.

(*To be continued*)

'Brotherhood in Action'

'A' was touring among Panjabi villages, teaching the 'mass movement' Christians about Christ, when one day a weeping mother said to her, 'She whom you have brought to Christ is dying of smallpox and she calls for you. She is afraid, she knows not the way, and she wants you.' Without one moment of hesitation 'A' went over into the little mud hut, filled with the stifling reek and stench of black, confluent, hæmorrhagic smallpox (you civilized folk have no idea of what that sort of smallpox is. You would have to come to India to find out. Here millions die of it, and it is worshipped by the heathen as a goddess!) Kneeling beside the putrefying mass that was the little dying girl, 'A' put her arm around her and talked and prayed and comforted, and calmed her, until she 'knew the Way.' And then she too bore weeks of suffering from the same terrible disease, until she also went that 'Way,' following His steps who laid down His life for love of His sheep.

'B' was living alone in a Panjabi village with her Christians, when the bubonic plague came. Have you any idea how rapidly that spreads death? This quiet woman had two remedies, her great faith in God and some medicine, and she went from house to house nursing the sick, feeding orphan babies whose mothers lay dead, seeing to burials, doing a wonder-work—with Death grinning at her from many a sick-bed, in danger constantly for days. She is still alive and possesses the *Kaisar-i-Hind* medal. She is still working for God, though far past the age-limit.

M. M. McKelvey in the *World To-day*.

The Church of Russia and its Destiny

N. Zernov.

RELIABLE information about the past and present state of the Russian Church is difficult to obtain. It stands surprisingly apart from the traditional forms of Church life known to Western Christians. It is neither Roman nor Protestant. It even differs considerably from the Greek and other Eastern Churches, with which it nevertheless enjoys full communion. It possesses a certain originality, and this very originality of Russian Christian life through the centuries constitutes the main difficulty in understanding its history.

Protestant writers tend to regard the Russian Church as an approximation to the Roman model. On the other hand, Roman Catholic theologians are prone to represent the Russian Church as strongly contaminated by Protestant influence, a strange mixture of German Lutheranism and Byzantine Orthodoxy! Such misconceptions fail to indicate anything like the real character of the Russian Church which, from the first, developed on original lines, and shaped the Russian people into a nation with many characteristics peculiar to themselves.

The purpose of this article is to sketch some of the features of the Russian Church which differentiate it from other Churches, and those who wish to go further into the subject are recommended to read Bishop Frere's book '*Some Links in the Chain of Russian Church History*,' and the writer's '*Moscow, the Third Rome*.'[1] He hopes that none of his readers will be alarmed by this title. This is the name of an historical idea which arose in the Russian Church in the fifteenth century, and its puzzling effect on Western minds is again due to lack of contact with Russian life and thought.

The Russians were one of the last European nations to be brought into the fold of Christ. At the end of the tenth century Prince Vladimir of Kiev (d. A.D. 1015)

[1] Published by S.P.C.K., 1937.

obtained the help of bishops and priests from the Byzantine Empire to convert his people. Though the Russian people have always supported the Byzantine tradition in which they were spiritually nurtured, it would be a grave mistake to presume, as is often the case, that they have never been anything more than obedient followers of their Greek teachers, exactly reproducing the type of Church life formulated in the great cities and monasteries of the East. It is true that the Russians first met with the Christian religion after it had been enshrined in carefully defined doctrinal formulas, and was expressed in worship, each detail of which was strictly regulated. But they heard the message of the Gospel and learned to praise God in their own language, and not in a foreign tongue, as did most of the Western Christians. This is a fact of supreme consequence.

The Byzantine Church was a great missionary Church, using methods which could be tested by the most up-to-date standards of missionary work. It made a rule that a missionary must master perfectly the language of the people whom he intended to teach, and translate into it parts of the Scriptures before he even began his adventure. Two famous Byzantine missionaries, the Brothers Cyril (d. A.D. 869) and Methodius (d. A.D. 885), began to evangelize the inhabitants of what is now Czechoslovakia with the Slavonic Bible in their hands. Their preaching met with ready response, and when Prince Vladimir decided to introduce Christianity into his territory there was at his disposal a rich Christian literature in Slavonic and he could easily secure the help of clergy who could preach to his people in a language readily understood. Thus the Russians learnt Christianity without having to learn either Latin or Greek. They entered into the world of Christian ideals without passing through the gates of classical learning. They were nurtured on the Slavonic psalter and remained unaware of the existence of Latin Grammar or Greek Philosophy. This fact was at once the source of many limitations and of a vital inspiration to their newly acquired religion. The whole Russian mind became

imbued with notions and images borrowed from the Bible. The very language was altered and Christianized by the influx of the new vocabulary; but at the same time Russia was prevented from having real intercourse with the other Christian nations, and the storehouse of classical culture remained closed to her almost until the eighteenth century.

The closest parallel that can be found to the peculiar circumstances of Russian Church life is in the history of early Celtic Christianity, which also displayed spontaneity and originality in its approach to the Gospel, while it lacked the discipline and wider experience of the Churches in communion with Rome. The spiritual isolation of the Celts was, however, of short duration, whilst the Russian Church has pursued its own lonely path almost till the present time.

It is only possible to mention briefly some of the most important consequences of the use of the indigenous language in the development of the Russian Church. Clericalism, for instance, remained unknown to its members. It never developed a strong and influential body of clergy. A saint, not a cleric, became its natural leader and source of authority.

In theology, without knowledge of either Greek or Latin, Russian Christians had only vague ideas of those manifold problems and disputes which played such a prominent part in the life of other Churches. For them Christianity consisted almost exclusively in worship and the practice of Christian living. Undeveloped in other ways, the Russian Church has perfected its achievements in these two spheres of Christian life. Other Christians are beginning to realize the unique quality of Russian worship, which consists in combining high artistic beauty with spontaneity and homeliness. The gorgeous ceremonies create no barrier between the humblest worshipper and the service of the Church, but on the contrary elevate him and lead him into the very sanctuary of corporate devotion.

In the sphere of daily life, Russian religion is prophetic, spontaneous, and given to artistic expression. It is not

associated with strict rules, regulations, and obedience to clergy and pastors ; but it is by no means dissociated from conduct. Russian Christians have always been intensely preoccupied with the problems of Christian life as a whole. It is significant that the first saints canonized by the Russian Church were neither learned doctors nor austere ascetics, but two young laymen who were killed because they refused to take up arms against their brother who seized their inheritance. They were two of the sons of Prince Vladimir of Kiev, called Boris and Gleb. When their elder brother Sviatopolk went to attack them, although they had their own military escort, they refused to lead their men to fight, declaring that from a Christian standard it is better to die than to cause the loss of other lives. Boris and Gleb were killed in A.D. 1015. Their example of voluntary suffering made so deep an impression on the nation that they were canonized in A.D. 1020 in spite of the opposition of the Greek clergy who thought their conduct extravagant. Many centuries have passed, many things have changed in Russia, but Boris and Gleb still remain two of the most popular saints with the Russian people, and the problem raised by their voluntary deaths is as vital and burning for modern Russians as it was in the eleventh century.

A similar preoccupation with the problems of Christian conduct marks the history of Russian monasticism which has always been closely connected with the daily life of the people. All the great Russian saints are primarily teachers of the people. The ideal of a Russian monastery is to be a centre of instruction on what it means to be a Christian. The Russian laity have always flocked to the monasteries in order to obtain guidance in the practical problems of life, and to find fresh inspiration to live according to the Christian pattern.

To be Christlike, to be ready to suffer even innocently as Jesus Christ did, to be prepared to pardon enemies and to bless those who persecute and do injustice, these have been the moral ideals which made a special appeal to Russian Christians and which in time have

become the very characteristics of their spirituality.

It is typical that the comparatively few conflicts which from time to time disturbed the life of the Russian Church have turned, not on doctrinal points, but on questions of conduct. This is true of the two schools of thought in the sixteenth century, and was at the root of the great schism which occurred at the end of the seventeenth century. This schism almost coincided with the policy of enforced Westernization of Russia inaugurated by Peter the Great, (d. A.D. 1725). He wanted to see Russia a strong military country and he was ready to crush out opposition from whatever quarter it might be raised. Accordingly, one method he employed was to deprive the Church of its independence, to make it a department of the State, incapable of influencing the people and of challenging his policy. In this he succeeded only too well. Weakened by the schism, the Church was unable to resist the bureaucratic control which he imposed, but the majority of the people deeply resented it. A considerable number would not accept the new order as a normal state of affairs, left the established Church, and started a large number of sects known generally under the name of the Old Believers.

For two hundred years the Russian Church lived subject to severe secular control and many of its educational and philanthropic activities were put to an end by the State, which feared the independent voice of the Christians. This enforced silence gives the impression of subservience to State control, but those who knew the Russian Church from within were well aware that it was involuntary, and that opposition never ceased from the time of Peter the Great. This opposition found expression in 1905-1907, when the Church leaders and people began to protest publicly against State control and to insist upon the convocation of the Council, which had not met since Peter's reign. The Council was not convoked, however, until 1917. After the fall of the Empire, self-government was restored to the Church, the election of clergy revived, and the canonical head of the Church, with the title of Patriarch, was elected. This liberation of the Church from State

control preceded only by a few weeks the beginning of the persecution launched by the Communist Party, which in October 1917 overthrew the Kerensky Government.

The causes and consequences of this persecution deserve special study and cannot be treated here, but the Russian Church met the storm as a free and self-governing body, and has maintained its corporate existence during twenty years of the most persistent and carefully conducted policy of suppression known to Christian history.

This is the bare outline of the history of the Russian Church. It reveals the originality of the Russian approach to the Christian faith. It displays some real achievements in the realm of worship, life, and missionary work, but it also shows deficiencies caused largely by the isolation of Russian Christians from the rest of Christendom.

It is difficult to speak about the future of the Russian Church while it is still enduring its martyrdom, but two facts are clear. The Communists have failed to undermine the loyalty and devotion of Russian Christians to their Church, and the persecution has brought to an end the centuries of its isolation. A large number of Russian Christians are now scattered throughout the world and they form a living bridge between the Church of Russia and other Christian people. A new page of the history of the Russian Church has been begun and it is being filled with suffering, exile and privation, but also with faith and hope ; hope in the ultimate victory of Christianity, and faith in the redeeming power of the Cross which ever leads to the glory of the Resurrection.

Author's Note to Article on Next Page :

I am indebted to those friends who have pointed out two errors of calculation in my first article. Clearly I over-stated the number of children of school-age in the Dagenham district, and under-calculated the number of places of worship of all kinds in the same area. The actual figures are not obtainable, and my estimate was based on incomplete figures. The state of affairs is not as bad as I presumed, but there remains very, very much to be done. *Maurice Whitlow.*

Religious Problems in New Townships

MAURICE WHITLOW.

II.

Here is a series of word pictures, from many parts of Britain, showing how men and women have been overcoming obstacles in their determination to take the Gospel message into new housing areas.

IN a previous article I stated that many of the municipal authorities had undertaken heroic re-housing schemes, had transferred hundreds of thousands of working people from overcrowded streets to new districts, had given close attention to every material advantage procurable, but had left unconsidered the highest and most important matter of all. A leading educationist, and the chairman of an important committee of the London County Council, said to me when talking over this matter, 'Well, of course, *religion is not part of our job.*' No special provision was made for the various churches, though sites were left for those who might care to take them, just as sites were marked out for cinemas and public houses. Quite recently a Yorkshire authority definitely refused space for a church to be erected on its new estate.

This attitude toward religion is not confined to municipal authorities. Some of the groups who are most deeply interested in the development of higher ethical standards have become trustees of large sums of money, and have established, in places like Dagenham, Birmingham and Colindale, 'Communal Centres,' where all kinds of social service can be rendered, clubs held, gymnasiums organized, debates and dramatics carried on, but where no 'dogmatic religion' must be mentioned.

Useful though these centres undoubtedly are, from the point of view of the provision of social agencies, they cannot meet the deepest needs of the human heart. One who has been largely engaged in such work recently stated that 'Freedom, experiment, and compassion are the essentials needed in every such centre.' He went on to say that, 'The real contest for the soul of man is between

the world of temporal values and that whose values are eternal . . . Will this world of time become more materialistic and hopeless or will it become infused with those qualities of beauty and truth which alone make life worth while . . . ? ' Few will quarrel with such a statement as this. Yet the fact remains that, left in that form, there is a lack of driving power, at least from the point of view of those who believe that it is only by the complete regeneration of the individual that eternal values can be established in the community.

From such generalizations we turn to actualities. The work of the evangelist has already been described, so far as London and its outer townships are concerned. Even more wonderful are some of the incidents which have come to my notice in the provinces.

The determination of one man or woman to be of service to God and man will overcome seemingly impossible obstacles. Take, for instance, the way in which an aggressive, healthy evangelism is being carried on in two of the large towns built by the Liverpool Corporation, with between forty and fifty thousand people in each. Here the Corporation made a grant of land, on terms, to the Salvation Army. Homes were built, and as soon as the doors were opened the place was thronged with children. Their parents followed, for the young women who were in charge of the work made the boys and girls so thoroughly in love with the religion they learned, that they almost compelled their elders to attend the meetings as well. In practically every case those who were gathered in were absolutely unused to any sort of religious services of any kind.

To-day, the work of helping those who have no religious background is being largely carried on by young men and women who are eager evangelists, even while they earn their living in the riverside industries. These young people have been leading to Christ parents whose lives were spent in gambling, drinking and fighting, literally ' without God and without hope in the world.'

Outside Birmingham a new town was built. Two young

men borrowed a tent and began to hold meetings. The tent was on a good site which was granted as a position for a place of worship. For twelve months there were many conversions, and useful Bible Study classes were conducted. Then came the time when the borrowed tent had to be returned to the owners, and moreover, the civic authorities began to insist on a permanent building being erected, or a cancellation of the grant of land. The building must, moreover, be up to the standard of Birmingham's technical experts. One of the young men who had been leading the meetings was by trade a builder. He had a friend, also a keen winner of souls, who was a carpenter. These two had to plan a building which would be no ' jerry-built ' affair. They were told by a sceptical inspector, to whom they made known their intentions, ' This is a slum clearance scheme, not a slum making idea.' But he was compelled to change his ideas when he saw the building growing, brick by brick. To-day, there is a Sunday-school attendance of eight hundred, and a growing and healthy evangelical cause housed in a thoroughly satisfactory fashion.

Not far from this particular township another Birmingham estate has a thriving piece of work, begun by a young man who persuaded the school authorities to let him use one of the schools on Sunday, for the teaching of hundreds of children who were running the streets of their new township. He found teachers, and soon had four hundred children in his classes. Then the parents began to ask if they, too, could not be given a share in the Gospel Service. To-day, still without a building, there is a community of people meeting in the school-room on Sundays and on one night a week, sitting at the desks used by their children. These people are bringing their neighbours into the same happy religious experience that they are enjoying. The first contacts are generally made in homely cottage meetings rather than in the more formal public gatherings.

Sometimes a whole ' down town ' district is cleared by the authorities. Groups of people connected with some particular chapel may find that their friends have also

been settled in the same new area. Then an alert leader will perhaps gather them into a front room, and, before many months have passed the old, almost moribund, cause has become renewed. Such a centre can be discovered at Alum Rock, another of Birmingham's new housing areas. At Perry Common the need for action was evident to a young Salvation Army Captain after he had called on all the existing places of worship and Sunday-schools, and found that in this district alone there were no less than eight thousand children who had no religious teaching. Having no hall he built an 'annex' and hopes to see a hall erected one day. He started with the one purpose of getting hold of children, and found that the grown-up people followed. He was spurred to greater activity when he discovered that each house in the district was regularly supplied with details of forthcoming cinema programmes. He did not see why he, with a message of supreme importance, should be behind those with money-making ends in view.

Not every place where the new houses have been built is a large town. One afternoon a caravan trundled into the midst of a district where five hundred houses had been built. There was no church or chapel and the man in the caravan was a youth who wanted to see men and women and children finding salvation. He had a winsome way with him, and persuaded a road contractor to turn out two steam-rollers into a yard, and allow him to use the empty garage as a meeting-room. He worked, and prayed, and visited, for two months or more. Nothing happened, so far as he could see. Then, suddenly, revival came. Within a month fifty hard-headed Yorkshire miners and their wives openly professed conversion. The caravan-driver spent little time in bed. His people, for so they called themselves, had odd working hours in the pit, and so from five in the morning till late at night, he was to be found (and still is) visiting the homes of men who had so recently been brought out of darkness into God's marvellous light. Godless drunkards, wife-beaters, and child-beaters too, have been transformed and show that,

though altered environment does not alter the hearts of men, the miracle of grace can still be seen, where someone is absolutely and wholeheartedly consecrated to the telling of the Gospel.

Another way in which what has been called the 'Incipient paganism of the new England' is being overcome (so far as these new estates are concerned), is the 'adoption' of a district by a well-organized cause not too far off from the new houses. Such has been the line of action taken by the Baptist Church at Enfield, where a vigorous and healthy new Church is now in existence, which owes its inception to the after-effects of the London Youth Campaign in which the Rev. Lionel B. Fletcher, Mr. Lindsay Glegg, 'Gipsy Smith' and others, did such wonderfully blessed work some years ago. There were many young people converted at Enfield. They wanted something to do; there was a big new housing scheme in hand, so the local pastor suggested that they might find work there. He told them they would probably find it necessary to provide money for the hire of a room. 'If you really want to do good work' he said, in effect, 'you will be willing to meet such expenses, and perhaps to make greater sacrifices.' They accepted the challenge. There is a healthy new cause now in that district, over which the pastor has no longer any official control, though he is still regarded as a very well beloved 'grandfather' by the hundreds of young people who worship there.

Again, in Finchley, the Salvation Army had a healthy work at the southern end of the district. Then the Council built a moderate-sized housing estate towards the northern end. The man in charge of the children's work at the south side was a hard-working chimney sweep. He had as his chief assistant a high-school girl. In visiting the people they found a woman whose little girl had been visited in hospital by an 'Army' Officer some time before, and soon obtained her consent to begin a sort of cottage Sunday-school in her front 'parlour.' The class grew rapidly. A neighbour's cottage was placed at the disposal of the work, for a further class. Then a move had

to be made to the Finchley Football Club's dressing-room. It was tobacco-fumed, and there were always the remains of the Saturday evening Whist Drive left about before the girl from the high school came on the scene on Sunday. But she was no idle person, and before the first children arrived the place was swept and neat. The work grew apace. One day, in the midst of winter, the girl arrived to find that the club had given up possession, that every chair had been removed, and only an old stove remained as furniture. The stove was soon roaring away. Newspapers were spread on the floor, and one of the most memorable Sunday-school meetings resulted. Here children were converted. Here their parents began to pray. The Town Council was amazed, then took action. A suitable plot of ground was granted, at a yearly rental of one shilling. The Mayor opened the building which was soon erected, and one more citadel of righteousness came into being.

Someone once said that, 'One loving heart sets another on fire.' It is clear that there is no need for those who are in earnest about witnessing for Christ to wait till properly ordained ministers, and formally consecrated buildings are available for the new estates. Not one of these stories relates to a cause where the pioneering work was done by a clergyman or even by recognized officials. It is one long story of individual concern. It is a record of personal consecration, sometimes assisted, after the first great venture has been made, by organized Church or headquarters action. But first there had to be the sense of call to a task, however hopeless its performance seemed, the acceptance of the call, and then the marvellous blessing which follows such whole-hearted surrender.

England can never be saved by elaborate organization. The one cure for the new paganism is that of personal witness, and personal sacrifice. Only thus can the cities that are growing up around us be turned from magnificent examples of a material conception of human well-being, into equally beautiful centres where the Ruler and Guide of all is God Himself.

Austrian Protestants

Recent political events in Austria give added interest to developments which took place among the 360,000 Protestants of that country earlier in the year. The latter have always counted on the support of their German brethren, but the historical origins of Austrian Protestantism have led it to regard the present Church struggle in Germany as a battle against the political power of Catholicism. It is only recently that the danger to Christianity as a whole in the Third Reich has become recognized among Austrian Protestants.

On New Year's day, 1938, the Superintendent of the Evangelical Church in Austria, Dr. Johannes Heinzelmann, issued a highly significant pastoral letter. In this he warned the people against being influenced by any leaders to depart from the faith that 'there is salvation in Jesus Christ alone,' in which Catholic and Evangelical Christianity could meet. The emergence of a common front of resistance between Catholic and Protestant can be perceived in this declaration.

The pastoral letter was strongly criticized by the Evangelical community and Dr. Heinzelmann was compelled to resign his position. On 26th January, he made a further statement, replying to accusations which had been brought against him. He adhered to his main position, for 'these things seem to me to be of fundamental importance. They admit of no toning down, and no adornment. They must be known and recognized as they are.' But he stated that in his reference to 'leaders' he was referring, not to the *Führer* himself, but rather to the 'spokesmen and educators of world opinion.' To the accusation levied against him of connivance with Rome, he replied that it was simply a matter of obvious fact that to-day the whole edifice of Christianity is threatened from the foundations upwards.

These explanations of Dr. Heinzelmann's will not altogether satisfy those who know the Church situation in Germany. If the *Führer-prinzip* has meaning, the *Führer* must be responsible for everything; for the statements of Herr Rosenberg, the Reich officer for Cultural Propaganda, of Herr Kerrl, the Reich Church Minister, of Herr Himmler, chief of the Gestapo, of Herr Streicher, the editor of the '*Sturmer*.' It is naturally difficult for Superintendent Heinzelmann, and with him many Protestants in Austria, to draw these deductions, but if it is recognized that the '*Kulturkampf*' in the Third Reich raises the question of the very existence of Christianity, then it is clear that the future consequences must be courageously faced.

A Long Delayed Task in Morocco

G. F. B. Morris.

The Atlas Barrier which separates the plains of Morocco from the Sahara runs in the three parallels of the Middle Atlas, Great Atlas and Anti-Atlas. Here is the home of the pure Berber tribes whose ancestors were Christians, but were subsequently conquered by the Moslem armies and superficially Islamized. The French are administering them by their customary tribal laws rather than by the *Sheria* (Koranic law), thereby encouraging their natural bent toward European assimilation. Their evangelization now being undertaken is a strategic approach of the utmost significance toward a solution of the ' Moslem Problem ' in North Africa.

ALL, in this great land of North Africa, who feel the burden of our Saviour's great command, ' Go ye into all the world and preach the Gospel to every creature,' look with longing hearts upon the people of the Atlas Mountains. Surely the day cannot be far off that shall see the Berbers of Morocco, so lately conquered by force of modern arms, brought under the sound of the Gospel ! In some ways, access to them is more difficult to-day than it was under the Moroccan Empire. Then the intrepid missionary could have gone on mule-back, with safe conducts from clan to clan, whereas now the authorities have barred the recently constructed motor-roads to all except tourists and officials, under the plea of insecurity.

Are these peoples the descendants of those who came across from Europe in pre-historic times ? Be that as it may, the sturdy mountain folk have alternately helped and resisted the invaders of North Africa. They have withstood all attempts to rob them of their independence, from Roman times until the present day. Islam has sought to conquer them but has failed. She has claimed the Berbers for Mohammed in spite of the fact that these peoples have never declared themselves Moslem, although for some hundreds of years they have been considering the claims of Islam. Actually the ' religion of the Prophet ' rests but lightly upon them, while they retain their own clan rule and laws. In recent years there have been riots in Fez and elsewhere against the

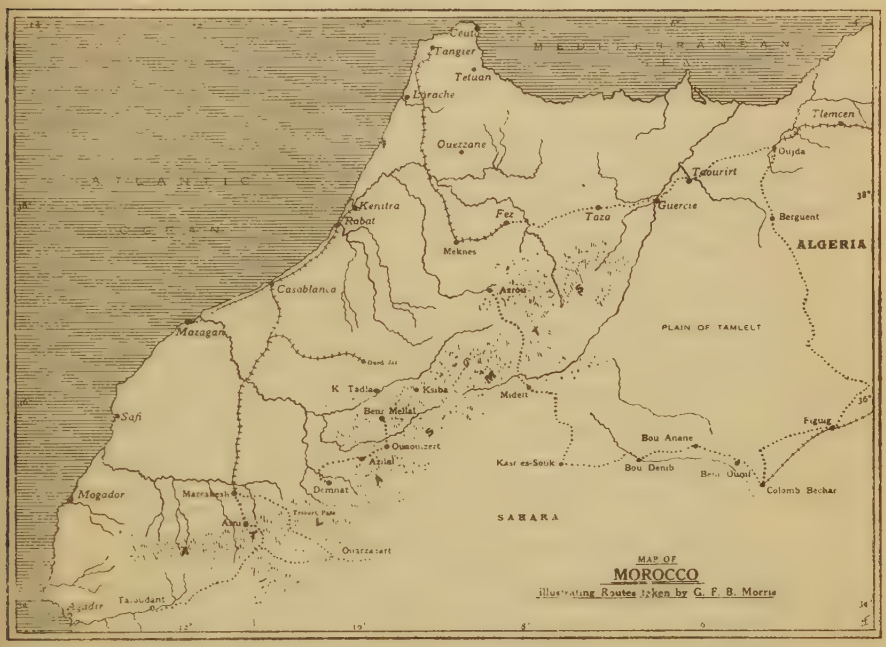
authorities, led by the young Moorish party, who felt that the Berbers were being left outside the pale of Moslem Moroccan rule: an indication that Islam is alive to the propagation of her religion in the train of French conquest and peaceful penetration.

Only as recently as 1934 were the last of the mountain areas brought under submission to French rule, and a cordon is still placed against missionary penetration, as the regions recently conquered are considered insecure. Missionaries, however, are upon the threshold, and preparation by visits, language study and literature show that efforts are being made to carry the Gospel to those who have long been in seclusion. De Foucauld, the distinguished statesman, soldier and saint, said that it was France's duty to give the Word of God to the peoples brought under the sceptre of her rule. He penetrated far to the south with the French armies, as friend and *padre*, and finally laid down his life in the Sahara. When will France wake up to her realization of the duty laid upon her as truly pronounced by this son of hers whose name and memory she honours?

We remember with sorrow and shame that North Africa, now Moslem, was once Christian, with hundreds of bishoprics and churches. The Church flourished for a time, but was not missionary-hearted. The Gospel was not carried to the indigenous peoples, and the Scriptures were not translated into the tongue of the inhabitants, so the word came true, '. . . do the first works; or else I will . . . remove thy candlestick out of his place.' Mohammed, when he was a young man seeking the truth, might have been a flame for Christ had he heard the Gospel and seen uncorrupt faith; instead, he became a flame of destruction which swept North Africa of all but a vestige of the Christian faith. As Dr. Zwemer says, 'Islam is the only religion which has submerged the Christian Church in any land.'

It is no use regretting the past without facing the present task. Our concern is to get the Gospel to the long-neglected tribes lying enclosed by mountains.

Already the French have built, with great skill, highways from the Atlantic plains to the Sahara, as well as shorter roads which run deep into the rugged range to forestry posts. These give access to those who have long dwelt secure from outside interference, and who might have been left in peace if they had refrained from raiding the plains and making themselves a nuisance. It has been my privilege, during the last five years, to cross the Atlas ranges



by different routes, each one seeming a more wonderful piece of engineering than the last.

The first journey, for which we had to get a permit, was made from Azrou, where we left the recently made Marrakesh-Meknes road, crossed the Grand Atlas range, passed through Midelt, a French *poste* and town, and traversed the magnificent gorge of Oued Ziz with its rock-bound cliffs surmounted at various points by villages and earth-brown battlements which had been held till recently against all comers. At last we emerged from the hills and gorges into the open country at the head of the Tafilelt Oasis at a place called Kasr-es-Souk, then east

across the rocky plain to Bou Denib, thence skirting the northern edge of the Sahara, with little to guide but the line of telegraph posts, past Bou Anane, where we were held up in the middle of the arid wastes by a river in spate. There had been a cloud-burst in the mountains now far to our left. It was some hours before the flood subsided and we were able to continue over the desert to Colomb Bechar, from which place the huge Trans-Saharan cars start on their long run across the Sahara to Gao on the Niger. The railway from Algiers comes to Colomb Bechar : we were in Algeria. We crossed again into Morocco by way of Beni Ounif ; close to the border line is Figuig, a picturesque desert town and oasis of some importance, from which place we went north through Berguent to Oujda, then west to Fez which lies between the Riff Mountains and the Atlas.

On another journey, starting from Marrakesh (Morocco City) we entered the Telouet Pass which leads to the Glaoui castle, the seat of the Basha of Marrakesh, who might be called the Sultan of the Atlas. We went on through wonderful mountain scenery, passing not far from the highest peak of the Atlas, Toubkal, something more than 14,000 feet high, and emerged on the Sahara side of the great range at Ouarzazart. Thence we turned west into the Sous valley and came to Taroudant, then back again to the Atlantic side of the great barrier by the Goundaffa and Asni passes to Marrakesh. The road is wonderfully constructed up the southern face of the range. It makes five or six long zigzags across the face of the huge obstruction until it reaches the summit of the pass, whence a long view over the great Sous valley is obtained towards the Anti-Atlas, which were the last strongholds to resist the French. There are roads running into the mountains at various gaps, such as the Eureka Valley from Marrakesh. The road from Beni Mellal through the pass climbs high up the mountain side from the Tadla plain over to Ouaouizert, Azilal and on to Demnat. Another road runs up past Ksiba, away into the mountains to a forest *poste*.

Beni Mellal is still in the 'Zone of Insecurity', and the work there of the Bible Churchmen's Missionary Society was about to be shut down, but permission has been obtained to stay on, although, at present, work is restricted to the Jews. Our hopes of getting the Gospel to the Berbers must yet wait for the door to open; meanwhile, by prayer and preparation, we are looking for the opportunity to go forward.

Erratum: Tamlelt on the map on p. 151 should be Tafilelt.

Who are the Berbers?

J. J. Cooksey

THE Berber people are a virile white race, probably of European or Caucasian origin, who have inhabited North Africa from prehistoric times. Miscegenation with their Arab conquerors in the eighth and succeeding centuries has, throughout North Africa, greatly modified the pure Berber stock. The persistence of the Berbers as homogeneous entities is more marked in Morocco and Algeria than in Tunis and Tripoli. The Riffs of North Morocco, the Shleuhs of South Morocco, the Kabyles of Algeria and other less important tribal agglomerations may still be regarded as relatively pure Berber stock. Their tribal constitution is eminently democratic, and their customary law (*Kanouns*) has little in common with Koranic law, by which they have been administered for centuries.

In recent years the French authorities have gradually brought the Berbers under their ancient tribal law, freeing them from Koranic law. This has been interpreted by conservative Moslems as an attempt to cleave Islam in North Africa and has led to violent protests. Origins tell, and, in general, the Berbers when given a good opportunity, as with the Kabyles in Algeria, take full advantage of French education and naturally tend to solidarity with the French. The recent serious riots in Fez were quelled by using Berber troops, with the Foreign Legion, to overawe the Moslem Arabs. The French press has not minimized the serious attempts to subvert French authority in North Africa; foreign agitators have cleverly manipulated turbulent nationalistic movements, and stress is laid on the importance of drawing the Berbers still more completely within the orbit of French influence, in order to prevent Arab domination. They are being regarded as a precious asset in safeguarding French security in North Africa.

The masses of Christian Berbers who refused to receive the religion of the Moslem invaders, or to share with them, as serfs,

the cities of the Mediterranean littoral and the rich maritime plains, retreated to the fastnesses of the Atlas mountains, or disappeared into the solitudes of the Sahara Desert. Their eventual Islamization was accomplished by persistent missionary penetration on the part of Moslem *marabouts* (holy men), even more than by force of arms. This penetration was not wholly completed until the early fifteenth century.

Attention is now being directed to a timely opportunity to give again to these mountain Berber tribes, whose Islamization was superficial, the knowledge of Christ which won the hearts of their ancestors in the great days of Augustine's North African Church.

Mildmay took steps in 1937 to meet the need, and is now supporting the efforts of a gifted missionary who is methodically visiting the thousands of villages of the Berber Shleuhs in South Morocco, witnessing for Christ and leaving with readers copies of the Scriptures. He writes the article which follows this. The Bible Churchmen's Missionary Society is making an effort to penetrate among other Berber tribes only recently brought under effective French rule. In addition, a plan has now been submitted to Mildmay by a missionary leader in Kabylia, to reach the innumerable mountain villages of the Berber Kabyles. A motor caravan is asked for which would provide sleeping accommodation and shelter from the inclement weather experienced in the Atlas mountains. This self-contained unit would also provide a centre for preaching and circulation of the Scriptures. The Kabyles are perhaps the most advanced of the Berber tribes, having been under French jurisdiction for more than a century. This great work could be done. Shall it be done ? It is certainly worth doing. Those who have lived in closest contact with these once Christian Berbers feel that something of the spirit of Christianity, which once so finely animated them, still very faintly persists in the race : a something manifestly absent from the Arab or Arabized people.

The Berber mothers still tattoo upon the foreheads, right cheeks, right hands and ankles of their children the sacred sign of the Cross. Doubtless it has now become an almost meaningless symbol, but the time was when the understanding, the hand of labour, the cheek where the mother kissed her child, and the right foot which trod the way of God were consecrated by the Cross to Christ the Redeemer.

Among the superficially Islamized veiled Touaregs of the Sahara, who are probably of Berber stock, the Cross is sacred and prevalent. Their camel-saddles, oryx-hide shields, sword-handles, house ornamentations, even the wooden spoons wherewith they sup, all prominently bear the sign of redemption.

Taking the Bible to Berber Tribes

JAMES HALDANE.

ON the first steps of the Atlas, at a distance of 120 kilometres (about seventy-five miles) south-west of the city of Morocco, lies the Berber town of Imintanout. To the east, at a distance of some forty kilometres (about twenty-five miles) from this town, is another Berber centre called Froga. These two places form the rallying points for, perhaps, a hundred villages, including those on the rising slopes of the mountains.

Most of the men are bi-linguists, and pass easily from their mountain dialect to Arabic when conditions demand the change. Before going to the important centres mentioned above I lingered among the villages. In some instances the people came out to meet me as I approached, and in such circumstances I immediately announced my mission and preached the Gospel.

Some villages, embedded upon the slopes rising from a deep ravine, were difficult to reach, and their inhabitants, owing to their extreme reserve and distrust of foreigners, were hard to deal with. There was much preliminary palaver before mutual confidence was established and a friendly atmosphere created. A considerable amount of skirmishing among theological thickets had to be endured ere we came to the Christian message ; nor was it pleasant to be told when the Gospel was introduced ' that for every step the father takes his child must take three.' When a demand was made for elucidation, it was explained that the illustration indicated the superiority of Islam over all other religions. With the same object in view another man declared that ' a religion without Mohammed is like a hoopoe without a crest.' It is, however, part of the missionary's message to remain cool under these forms of provocation, and deal with the people in a spirit of love and patience.

There were villages where I was received as a guest. However much one appreciates the kindness shown on

such occasions it is nearly always an embarrassing experience. To be offered milk from an earthenware jar, which has more than one culinary function to fulfil, and which has numerous black smudges floating on its surface, is something of an ordeal.

But when all the palaver, opposition and embarrassing hospitality were overcome, the Gospel was introduced, preached and explained, the Scriptures were distributed, and the missionary left these villages saying to himself, 'the Gospel is preached and I therein rejoice.'

On the afternoon of the third day, when I was still busy among the villages, a messenger arrived to inform me that the Governor of the district wished to see me. It was natural that he, having heard of my presence among the people of his tribe, should make inquiries about my activities. When I got to within 200 yards of his house he came out to meet me. The premises consisted of a large open court, bounded on one side by a spacious two-storied dwelling, and on the three other sides by buildings of castle-like formation, topped with crenellated parapets. The whole place was surrounded by a heavy wall and gave the appearance of a fortified castle.

I was led up a stair and invited to be seated in a large room which was beautifully tiled and heavily carpeted, with numerous fancy cushions thrown about 'in neat disorder.' Anything may happen to the missionary on these journeys to outlandish places; he may be asked to leave the district or he may be entertained as 'God's guest,' and be regaled with hospitality. On this occasion I wondered which it was to be, but my fears dispersed when three slaves entered the room with tea trays and several dishes of steaming food.

Following these came the Governor, accompanied by several grave-looking men all well-dressed and advanced in years. Before we began to eat, one of the men made a speech in which the word 'welcome' was frequently used. I replied in a few words. There were dishes of eggs, olives, roasted mutton and fowl, followed by green tea. Everything was clean, the food was beautifully cooked,

there were basins for hand-washing and towels to spread over the knees. I made a good meal. When the dishes were cleared away conversation became general and I watched for my opportunity to introduce the Gospel, which, I think, they expected me to do.

Here was an audience of intelligent men, making, as far as I could tell, their first contact with a Christian missionary. At an appropriate stage in the conversation I introduced ' He who repents not when age gives occasion, resembles a wall which has no foundation.' This saying is common among the Arabs, but these Berbers did not seem to know it. They were amused. Their reverent demeanour, pointed questions and manifest interest called forth the best the preacher had to give. The slaves and other servants were allowed to listen at the door, and now and then I turned to them to let them know that the message I had brought had a universal application. I did not press for decision, but urged that they should examine the New Testament and allow God to speak to them. They urged me to stay on another day, but I did not do so, for there were villages within sight calling for my services in the Gospel.

Towards sunset I pitched my tent in a wooded district some miles distant from the Governor's house. I enjoyed being among the snow, and it was natural that fancy should take flight to my native mountains in Scotland. It was getting dark when some men arrived, attracted by the tent. Two of these invited me to their homes to eat. I said I could eat no more that night, but would go to their villages to meet the people. One man had brought an animal which I was asked to mount. I found them kindly folks, and seized opportunities to preach to them the Lord Jesus Christ. They were interested in the books I gave them, and I feel happy to think that in some of these villages men have now the Word of God, and may be searching the pages of these books to find the truth.

So we passed from village to village until on another night the Sheikh of the district sent a messenger to ask me to allow him to send me food. When he learned that

I was to spend the night in this place he sent two guards. It was bitterly cold and when I got up in the morning one of the guards immediately called for hot coffee. I opened a tin of sardines and was not a little amused to see the guard, before he ate them, sniff at the tin like a suspicious monkey.

I must leave the story of villages, however, and mention the important centres referred to at the beginning of this article. When I entered Imintanout I was struck with the quaint appearance of the place. It was my intention to spend a night or two here, but as half the population was down with typhus I deemed it wise not to prolong my stay. So I left my car on the path leading out of the town towards the mountains and returned to the main street to meet the people there. I put the question to my audience : ' Have you heard of Jesus Christ ? ' To this they replied that He was frequently mentioned in the Koran. When I introduced them to the New Testament and preached the atonement there was a good deal of opposition. This developed into whirling gestures and vociferation, while every claim of Jesus to be the greatest messenger of God was rebutted by quotations from the Koran.

So great did the noise become that I was compelled to leave the main street and seek an audience elsewhere. Some of the men followed me, but when I started a second meeting I asked that they would allow me to deliver my message without interruption. All went well until someone interrupted me with : ' All you Europeans are going to hell ! ' Although most of the people were opposed to the Gospel, some were ready to examine the truth, and these I took aside to a quiet place to instruct further in the way of salvation.

At the other centre, Froga, there was manifest the same readiness to assail all presentation of religious truth which did not include Mohammed and give him top place among all the prophets. When I made some quotations from the Koran to show how they contradicted themselves a man informed me that although I could make

a spoon from a bull's horn I could not eat its flesh. Presumably he meant that the Koran could not be assimilated and understood by the simple process of making quotations from it. This sarcasm was topped by a reference to my lack of a beard, an indication of my rawness !

Owing to the typhus epidemic I could not remain here for the night, and, somewhat disappointed at having so little time to deal with the people, I left with the resolve that, God willing, I would return when conditions were normal to make a longer stay. To break down the obstacles, overcome suspicion, and bring the people into a reasonable frame of mind requires time. They were not only willing to receive Bibles, but were eager to have them. At least some of these will be read, and it is our prayer that the readers may see the light and step into it.

Reaching New Tribes in Kenya

R. V. Reynolds.

'I AM very much puzzled over God's death ' said an old man of the Marakwet tribe to us on our first visit to his land. We were standing on the face of a great escarpment looking over country that, so far as we know, had not previously been visited by missionaries.

Almost as puzzled as the old man himself we asked ' Did God really die ? ' An emphatic ' Yes ' was the answer. As he was obviously troubled, and in earnest, we asked a few more questions. ' When did God die ? ' ' Several seasons ago at the second hour of the day God became very ill and died.' As he said this he indicated the time in the usual African manner by pointing to where the sun would be at about eight o'clock in the morning. We then asked whether God were still dead. ' Oh no ! after a while He got better and came back to life again, but I am overcome to know this affair. It is a bad thing for this earth when God dies. So many things have gone wrong since. Locusts have come and famine.'

While we were wondering what it was all about, I

recalled having heard that these people had an undue veneration for the sun, amounting almost to sun-worship, and it occurred to me that possibly he was referring to a solar eclipse we had had a few years before. This proved to be the case and he was greatly interested in our explanation. We then went on to say that the sun was not God, and that we had come to tell him of the Lord God who made the sun, the moon (which they look upon as being the sun's wife), the stars, the world, the mountains, trees, and rivers around us ; Who had made all people and then, in His great love, had given His only begotten Son for our salvation. A young man who had been listening intently then turned to us and said ' The old men in this country would greatly rejoice if you would come and explain this affair to them. It would be well if you could come and tell us the words of God.'

Looking about us we saw that the escarpment was covered with huts, many of them away up in the mountain fastnesses—6,000, 7,000 and even 8,000 feet above sea level. No mission work was being done, nor, so far as we knew, had it ever been attempted, in their midst.

This visit to Marakwet occurred six years ago, during a survey of part of north-western Kenya. For some years it had been known that in that part of Kenya there were tribes amongst whom no mission work was being done. In 1931 the British Council of the Africa Inland Mission felt that an immediate advance should be undertaken. It was difficult to get precise information concerning the various tribes, the country, and possibilities for mission work, and so the first thing to do was to undertake a preliminary survey. This the writer was commissioned to do. With an African friend, Ibrahim Ruirie, we started out on a most interesting two thousand mile trip by car, through parts of the country where there were roads and other parts where there were none. Our course crossed and recrossed the equator several times, took us over mountains nearly 10,000 feet above sea level, along tracks through dense tropical forests, across many an unbridged river, through long grass and over plains

where, in the absence of roads, we simply drove cross-country as best we could, with a mountain in the distance to guide us.

On this trip a number of tribes were visited and valuable contacts made with chiefs and other influential natives. As a result of this survey it was decided to form a new mission district to reach five tribes, the Nandi, North Kamasia, Marakwet, Elgeyo and East Suk. Work had previously been started amongst the first two tribes, but it was decided to include them in the new district : (*a*) in order to consolidate the work already begun ; and (*b*) in order to have the two stations in their midst—Kapsabet and Kabartonjo—as bases from which to reach out to the north and east. During the past four years work has been started in each of the remaining three tribes.

The first of the new tribes to be entered was the Marakwet. After our preliminary visit, four young men from the Nandi country made a walking evangelistic trip from one end of Marakwet to the other. They reported that the people were very responsive. Following this we received a letter from a ' boy ' attending the Government African School at Tambach, a Marakwet who had been won for Christ by a young man from Nandi. He wrote, ' We want the mission to come to us because the Marakwet want very much the news of salvation. If the day you shall enter is soon, tell me. Put zeal into this please.' Hearing of the need, a Nandi evangelist and his wife, Joel and Jeni, volunteered to leave their own country to go and be the first resident preachers of the Word to the Marakwet. The Nandi Church set them apart for this work and an out-station attached to the Nandi Church, located on the estate of a Christian settler, Mr. H. A. Lunn, undertook to support them.

I was much impressed by the missionary spirit manifested by the Christians in the Nandi country for their fellow Africans to the north, and especially when it came to money matters. One day I attended a meeting of the leaders of the Church when they were discussing finances.

One man stood up and said : ' I think when the money is assembled at the end of each month we should first of all send an allowance to those of our number who are away from Nandiland. Joel at Marakwet and Reuben at Kijabe have no gardens. We have, and so let us send them their money first and then we will share what is left.'

I might mention that a few months before this we had been compelled to inform these same leaders that circumstances were such that the Mission authorities could no longer carry the financial responsibility of the Nandi Church. This was unwelcome news, but nevertheless the elders rose to the occasion very well. They accepted the responsibility, and one of the first steps was to appoint a small sub-committee, consisting of a native elder and myself, to keep the accounts. Some time later one of the elders came to me and said ' You know, Bwana, we did not like it when we heard that the Mission could no longer support us, but now that we have undertaken the responsibility, we like it. It is with us as it is with a cow and its calf. The time comes when the cow may have to kick the calf away, to wean it from drinking milk and to help it to start eating grass. We are, as it were, eating grass now, and prefer it' !

A year or so after Joel and Jeni began working amongst the Marakwet we were able to start a mission-station there. There was great difficulty in obtaining a suitable position owing to the very mountainous nature of the country. Two of us walked for seventy-five miles up and down those mountain sides looking for a site, the only really good one having been taken by the Government for administrative purposes. It was being used simply as an outpost, however, and no longer as a main administrative centre. In the interests of economy this and the adjoining district of Elgeyo had been amalgamated and put under one District Commissioner. On approaching the Government it was found that they would be willing to grant us their site providing we would undertake to do medical work, erect the necessary buildings, and station a doctor or nurse there. This assurance the Council was

able to give, and so, on 19th October, 1933, my wife and I had the joy of moving up there to open the station. Six weeks later Nurse Bessie Mildenhall arrived from England. From the first she won the confidence of the people and many patients were treated on the grassy patch behind her house, until temporary quarters were provided. Then, in due course, the first unit of the hospital was completed.

Meanwhile, in England, a joint missionary conference was held by the South Africa General Mission and the African Inland Mission, as a result of which the two missions ' came together ' for the furtherance of the Gospel in north-west Kenya. As a seal to this step Dr. Leigh Ashton and Dr. Marion Ashton, of the South Africa General Mission, were sent to take charge of the hospital at Kapsowar, Marakwet.

The medical work has proved to be a very valuable and fruitful avenue of approach to the souls of these people. During the last three years several out-stations have been opened, where church and school services have been held and medical work done.

Not all are as responsive as those mentioned in an earlier paragraph. Some are openly antagonistic, which is to be expected, for there is bound to be very real opposition when new territory is entered. Others are quite indifferent. For instance, on one of our evangelistic trips, we were passing through a very desolate part of the country, down in the plains below the Marakwet mountains. The ground was parched and stony, with a few scraggy thorn bushes dotted about. The heat was intense and as we rested for a while at the side of the path a few natives came up. One of our party spoke to them, and while doing so mentioned the matter of ' getting ready for heaven.' ' Heaven, ' said the leader of the little band as he stood up and looked around his country, ' Heaven, Why, what's wrong with this ? ' Then we have a new type of ' Rice Christian.' There is old Soti. Recently she said that she had tried being a Christian for over a year and it hadn't done her asthma any good, and so she was

'finished with it.' We thank God, however, for the number of men and women, and younger people too, who have really put their trust in the Lord Jesus Christ and who give evidence of the reality of their faith by their changed lives.

After the work in Marakwet was started, a beginning was made in East Suk. Several preliminary trips were taken, the first of which was during the initial survey already mentioned. The Rev. A. E. Barnett, of Eldama Ravine, kindly accompanied us on this trip. He told me that although he had been working in the country to the south and east of Suk for twenty years he had never heard of a missionary journey being taken right through East Suk.[1] On our second day out we reached the first Suk villages, which consisted of a few huts in a clearing in the bush, surrounded by a thorn *boma*. Unlike most African huts, these had no walls but simply consisted of a few poles supporting the framework of a circular roof made of grass and cow dung. Within the circle formed by these 'huts' the Suk keep their cattle. They are a pastoral people, akin to the Masai, and from the time we entered their territory until we left we did not see any sign of cultivation. (I learned later of one place where they did have some gardens for growing tobacco.) A little way beyond this first village we came across a group of men who had just caught, killed and eaten a camel, and we learned that the people live almost entirely on meat, blood and milk. They have special little bows and arrows for shooting into large veins for the drawing off of blood, one of their chief delicacies. They appear to have reduced the whole thing to a science and know just how much blood they can safely draw from an ox at one time, and how long to wait before repeating the operation.

It was a little difficult to make ourselves understood

[1] The Suk country is divided into two by the River Kerio, known also as the Ndo. West Suk, in a different province, is being worked by the Bible Churchmen's Missionary Society; the Africa Inland Mission accepts responsibility for East Suk.

as we visited these villages, but we could usually find someone who knew enough of the *lingua franca* (Swahili), to enable us to converse with him and to tell him our mission. Time after time the people would shake their heads and say ' Jesu ? No we have never heard of Him.' At Karpedo we met the chief, Kapile, and he too told us that he had never heard of ' Jesu ' and that missionaries had never been in that part before. While speaking to Kapile we noticed that his chest and right arm were covered with lines of cicatrices, and we asked him what they were. (It is quite polite, out there, to be as personal as all that !) Standing up he answered : ' This one was a Karamajong tribesman, these two were Masai, these (eight) were Turkana and all of these (thirteen) were of the Elgeyo tribe—and I killed each one '[1] Each time he spoke he indicated a row of cicatrices and was evidently very proud of the fact that his chest and arm were thus covered. Kapile went on to add that he was ' glad of the day ' the Government came in to administer the country. Before that they were frequently at war. ' The Turkana would come here and steal our cattle and our women, and we would go and steal their cattle and their women. There was always war. Now there is peace.' Such was the unsolicited testimonial to what British Administration meant to these people.

We completed our first trip by driving around Lake Baringo and visiting the Njemps people. One or two other preliminary trips were also made, by car and on foot. The latter was especially interesting as a number of young Marakwet Christians volunteered to accompany us and carry our loads. It was only a short trip of seven days, memorable, in part, for the interesting camping grounds, the lions roaring near our first camp, the rhino snorting in the bush in front of the tent (pitched too close to a water hole), a narrow escape from running into two

[1] In East Suk a warrior is entitled to a number of cicatrices on his chest for every man killed in hand-to-hand combat during inter-tribal warfare. The facts have to be well authenticated, and then, with great ceremony, the incisions are made.

buffaloes, and so on. On this trip we met Chief Narro, and it was he who later invited us to start work in his country.

A young Cambridge man, Mr. T. W. G. Collins, trained at the Missionary Training Colony, had been especially prepared for this work, and it was a great joy when, on 10th December, 1934, he was able to respond to Narro's invitation. Since then he has walked many hundreds of miles, going from village to village preaching the Gospel. The time is ripe for the opening of a station in East Suk and an application is now before the Government for a site at Kinyang. Still further advance has been made in the last few months in the opening of a station at Tambach in the Elgeyo country by Mr. and Mrs. Edgar Bryson of Ulster. Coincident with the advance into these three tribes, the work in Kamasia and Nandiland has been developed.

Fortunately, four of the five tribes in this area speak dialects of the one language, Nandi, and the Rev. S. M. Bryson, of Kapsabet, has been able to supply the workers in the other tribes with the necessary school-books, hymn-books, Old Testament stories and the New Testament. Now, we are happy to relate, the whole Bible is being printed in Nandi. This is the fruit of years of painstaking effort on the part of Mr. Bryson and his chief collaborator, Samuel Arap Gimnyegei.

During the past four-and-a-half years the European staff in this area has grown from seven to nineteen. Three more are greatly needed ; another nurse, a man with good educational qualifications to direct the educational work in the whole area, and a man to give his whole time to the holding of short term Bible schools.

Abyssinian Refugees

About 8,000 Abyssinians have crossed the border from Abyssinia into Kenya, and the British Government has given them hospitality at the town of Isiolo, where the District Commissioner resides. Missionaries of the Bible Churchmen's Missionary Society, who had to leave Abyssinia, have obtained permission from the Government to go to Isiolo to work among these refugees.

The Complexity of South African Problems

KENNETH G. GRUBB.

THE Editor of WORLD DOMINION has asked me to write an article on 'The Complexity of the South African Problems stated simply.' This is not easy.

The population of the Union of South Africa is as follows: Europeans, 2,003,512; Natives, 6,597,241; Coloured, 767,984; Asiatics, 219,928.

The Europeans are divided between two historical and national traditions. Somewhat more than half adhere to the Dutch or Afrikaner tradition. The Dutch in South Africa are generally a farming people, more closely identified with the historical development of the country than the British, and possessing, to-day, greater political influence. They are not, taken as a whole, wealthy, and a large proportion of the Poor White class is recruited from their ranks. The British are largely found in the towns. They have gathered the financial plums of the country, control most of the mines, and are much less identified with local traditions, still looking largely towards England, and preserving English habits. They are extremely polite, decently religious in some cases, decently indifferent in others, and endowed with a sublime self-assurance which often annoys.

South Africa is a bilingual country and the Dutch are generally, but not always, bilingual; the English less so. The English of South Africa is alleged to be the tongue of Shakespeare; Afrikaans, however, is a simplified form of Dutch. The two 'peoples' show wide differences of temperament, and there is, at times, considerable bitterness between them. Many Dutch are inclined to be Nationalist and Republican in outlook: the English are satisfied with 'Dominion Status' and themselves.

Religiously, the Dutch adhere to the Dutch Reformed Churches. There are four of these in the different

provinces, and a federal council to act for them in certain limited matters. Dutch Christianity wears three distinct aspects, political, social and pietist; and the existence of these well-organized Churches and their consequent range of activity is one of the most effective affirmations possible of the Dutch outlook. The principal English Church is the Church of the Province of South Africa, in communion with the Anglican Church. It is largely Anglo-Catholic in sympathy, and makes every effort to supply the religious needs of the English. It is not the fault of the clergy that the religion of many Englishmen in South Africa brings to mind George Santayana's typical English gentleman who 'well-washed and well-brushed, resolutely turns in church to the east and recites the creed (with genuflexions, if he likes genuflexions) without in the least implying that he believes one word of it.' The Methodist Church of South Africa, the Presbyterian, and other Churches also have a fair following.

The Natives outnumber the Europeans by 3½ to 1. They are nearly all of Bantu stock, divided into tribes, and found under different living conditions which may be approximately classified as follows: (1) In Native Reserves; (2) As labourers on European farms; (3) In mine-compounds; (4) In Native 'Locations' adjoining towns; (5) As house-servants, or in other capacities in the towns. The last three classes form the problem of the urban Native. The South African Native is, in general, in close contact with European civilization, and from time to time he is suitably rewarded for this proximity by being beaten by the police or fined five pounds for petty theft. However, European civilization, mainly through the stimulus of the Churches and Missions, has also conferred large benefits upon him.

The Coloured folk, numbering nearly a million, are the result of unions, legitimate and illegitimate, in the old days of the Cape Colony. The parties to these unions were: Dutch and British settlers, Malay slaves from the Netherlands Indies, Hottentots, and some Natives; and in begetting children, they begat a problem.

The Coloured folk must be considered apart from the Native, and many think it is the policy of General Hertzog, the present Prime Minister, to drive a wedge between them and the Native, and identify their interests with those of the Europeans. Socially, their condition is unenviable. Religiously, they are nominally Christians. The Dutch Churches have a large mission church among them, and the Anglican, Methodist, Congregational Churches, as well as the Rhenish and Moravian Missions, and other bodies, work among them.

The Asiatics are mostly sons of Indian immigrants, brought into the country before Colour was regarded among the more grievous mistakes that a man can commit. They live chiefly in Natal and are usually Hindus, with some Mohammedans.

The race problem in South Africa has grown out of these conditions. If there were a hundred Natives to one White, or a hundred Whites to one Native, it would not exist. But the somewhat, though not excessive, numerical superiority of Black allows South Africa at present to be a White man's country, creates the conviction that it must always be so, but suggests that in the remoter future it may not be so. This last calamity is warded off by three assumptions. Firstly, it is assumed as an article of faith that God meant South Africa for the European ; secondly, the future of Christianity, culture and civilization must be equated with unqualified European dominance ; thirdly, the Native must be segregated and must not be given too liberal doses of education or health, the argument being that although you set the kettle on the fire, if you seat yourself on the lid, it will not explode.

These racial attitudes are found in an extreme form among certain sections of the Dutch community, and, in a more moderate form, are endorsed by the Dutch Churches. The latter have a considerable Native Christian community, but it is wholly enrolled in entirely separate organizations. In other Churches a more liberal policy is officially maintained and no distinction is allowed

between Black and White, for example in the question of Communion ; in a country like South Africa to maintain this position is valuable, but in point of fact church services in towns are mainly either for Europeans only or Natives. The clergy of the Church of the Province and Methodist Church take a strongly liberal line in racial matters, but many of the English community share the common Dutch attitude to the problem. It is sufficient to add that there is an astonishing sensitiveness over the question. It is felt in many quarters that European-Native relations have deteriorated in the last two or three years, owing partly to the controversy over the 'Native Bills,' establishing a land segregation policy, and removing the vote of the Cape Native.

Somewhat over half the Native population are probably within the Christian community, and the evangelization of the remainder proceeds through two main agencies : the foreign missions are actively engaged in such work, and the South African Churches carry heavy responsibilities of the same kind. The situation is a confused one, and it is impossible to describe it succinctly. In the *South African Christian Handbook*,[1] shortly to be published, will be found a list of eighty Churches and Missions, and some 1,200 organizations, associations, colleges, social centres, and so forth concerned in the task. Among the foreign missions the work of the Church of Scotland, particularly at Lovedale, is well known, as is that of the London Missionary Society along Livingstone's trail. The continental missions are very active : some of the German ones have developed a large Native Church, and the work of the Paris Society in Basutoland is an excellent example of the indigenous development of the Church. The province of Natal and the Witwatersrand mining area (where there are about a million Natives) are illustrations of areas where there is a great need for mutual arrangements between missions to prevent duplication.

The Dutch Churches have extensive mission work both within and without the Union. They have three mission

[1] By the Lovedale Press, for the Christian Council of South Africa.

churches : the Cape Church (for Coloured), the Transvaal and Orange Free State Mission Churches. The Methodist Church of South Africa, which is probably the most active of all in Native evangelization, has built up a sound Native ministry, and is found almost all over the Union. The Church of the Province, aided from various sources in Great Britain, has in all its dioceses unflaggingly pursued the planting of Christianity in kraals and locations. On a smaller scale, other South African Churches have sought the same ends.

The most important recent development in regard to this missionary work has been the formation of the Christian Council of South Africa in 1936. The mere existence of such a body in the face of the deep divisions in the community is significant, and it is much to be regretted that it has not received wider support. Like all new bodies, the Council will have to feel its way through many difficulties. In a country like South Africa, pious assertions of being ' all one in Christ Jesus ' are unimpressive unless they are given outward expression, and it is this that the Council seeks to do, although, of course, it can never become a substitute for the pursuit of fuller Church union. Even to suppose that the Council can lightly and easily create a united Christian opinion on such matters as the race question reveals a gross misunderstanding of the situation.

It is impossible to say exactly what, if any, are the unevangelized areas of South Africa. There are some parts of the northern Transvaal where missionary occupation is defective, but it must be remembered that, through the magnetism of the mines, Natives from all over the Union are constantly in touch with European culture, and potentially with Christianity. The evangelization of South Africa must, therefore, increasingly rest on the European Christian community.

All over the region the roads of common daily experience, are, as it were, dotted with the lamps of Christian testimony, but these lamps are by no means everywhere alight.

The solution of all South African Christian problems must be in South Africa. There is little that groups of Christians in Great Britain, or North America, can do, except through the actual foreign missions. Some of the large Churches, such as the Church of the Province and the Methodist Church, need clergy and missionaries, but these Churches maintain their own means of contact with their respective mother Churches. The situation of some of the Continental Missions is more difficult, owing to the financial condition of Germany and France. Whether it would be desirable or possible for British Christians to extend more financial aid to the German missions, or to the apostolic work of the Paris Missionary Society in Basutoland, is difficult to say. Some foreign societies, on the other hand, might well be encouraged to work in other parts of Africa where the need is greater, if their existing commitments can be passed on to local South African organizations.

There is a call for evangelism so long as there are people outside the Church. But such evangelism in South Africa will only be effective if it takes into account the ecclesiastical background. Only an evangelist with Anglo-Catholic sympathies could be expected to find a wide field of service in the Church of the Province ; only an Afrikaans- or Dutch-speaking evangelist could expect a wide welcome in the Dutch Reformed Churches. Independent evangelists frequently visit South Africa, and they accomplish a useful but limited service. Generally, however, their appeal is restricted to certain circles : they only stay a few months and they have no knowledge of Afrikaans. Such visits may distract the ordinary church life and accomplish little of permanent value. With occasional exceptions, they might well be discontinued. The visit of a missioner who would abjure large meetings, but visit the mission stations, conferring with the local missionaries, and bringing to them a spiritual message, might be of service.

The Christian solution of South African problems will require a considerable collection of adequate data,

and here help from outside can possibly be rendered with profit. For example, we are still largely ignorant of the real significance of the Native Separatist Movement. But the actual solution of such questions will rest with the Churches and with such bodies as the Christian Council of South Africa. To assist the latter to discharge its function is, therefore, one of the most useful services which can be rendered. It cannot be too strongly emphasized that no direct action from outside is likely to change the South African situation, and in general none is called for. It is pleasant to think that a convention speaker may visit South Africa this year or that, but it is a question whether the equivalent amount given to the Christian Council would not ultimately serve a more useful purpose. If South African Christianity is to develop fruitfully, no more useful service can be performed than to safeguard its autonomy. By receiving and criticizing its ideas, by sharing with it the thought of the Church universal, and by thus assisting it to find its place in the Christian fellowship of the world, we can indeed help it. But, in the sphere of action, the South African problem is the problem of the South African Church.

Islam Plans a Campaign in the Sudan

As a result of Egypt's new standing and her acknowledged rights in the Sudan, the Azhar University at Cairo is developing its missionary enterprise for Islam in various countries. It is suggested that young Sudanese Moslems be trained at the Azhar, in the missionary technique of teaching Islam to the pagans of the Southern Sudan, and that they acquire the native languages of these people as do Christian missionaries. In fact a missionary campaign for Islam is planned for the Anglo-Egyptian Sudan.

A strong point is being made of the fact that the national religion of Egypt is Islam, and that Islam in the Anglo-Egyptian Sudan should come under the religious protection of Egypt.

In spite of the fact that Christian missions are being looked upon with some suspicion, the missions labouring in the southern areas are meeting with a great response. In some districts thousands attend the Sunday services, and native Christians have started some hundreds of bush-schools throughout the country.

Madagascar's Girl Martyr

H. A. Ridgwell.

An article in World Dominion, July, 1935, by the Rev. A. M. Chirgwin, reminded us that a little group of Welshmen were the first to take the Gospel to Madagascar. One missionary after another died at his post, owing to the treacherous climate, but as fast as one fell another took his place. David Jones began to work alone, but he was later joined by a fellow-countryman, and they were soon followed by a small band of missionaries, mostly artisans. Radama, the king, the second of his line, reigning over most of the central area of the island, and rapidly subduing the outlying tribes, was bent on getting Western education and industries for his people. He was content to tolerate the introduction of the Christian religion, if only he might secure these.

EIGHT years after the young Welsh missionary, David Jones, started his work by teaching three children of the royal house, there was, within the capital, a busy hive of schools, attended by a host of Malagasy boys and girls. There were centres where the youth of the central province of Imerina were taught weaving, iron-work, carpentry, pottery and brick-making, and were proving themselves apt pupils.

Jones and his colleagues meanwhile gave themselves to the task of reducing the language to writing and translating the Christian Scriptures into the Hova dialect.

Three years after David Jones reached the capital a church was built. In those days it was *taboo* to disturb the earth to make bricks : every house, therefore, including the royal 'palace,' was built of wood, and so the church, too, had to be of wood. This building, put up to hold a thousand people, was soon overcrowded. A few months after its erection David Jones preached for the first time in the speech of the people. The Sunday services began at six in the morning and went on till sundown. From six until eight o'clock Sunday-school was held for the children ; from half-past ten till half-past eleven a preaching service was conducted for the grown-ups ; then from twelve till two-thirty the children were again taught (the children including youths of twenty years of age). The afternoon service was held at four-thirty until five-thirty, when instead of a fresh address being given, the service

was very wisely given up to catechizing the congregation on what they had heard and understood of the morning's discourse. The large building proved too small to hold the congregation of eager hearers and at each service small crowds stood at the doorways.

Amongst that eager throng was a young girl named Rasalama. She came Sunday by Sunday and on weekdays too, for then the building was used as a day-school. She hailed from the village of Manjakaray, some four miles to the east of the church, which had been erected near to the king's residence, at the summit of the hill.

Rasalama came of pagan stock, but had been eager to learn to read. The new faith soon won her heart, and when, after the missionaries had laboured incessantly for seven years, the first little band of converts, numbering only twenty, was baptized in 1831, Rasalama was one of them.

After the death of astute, ambitious, pagan-hearted king Radama, one of his wives, Ranovalona, a cruel, bloodthirsty, superstitious woman, who by cunning and murder had eliminated all her rivals, wrested the throne from the rightful heir, young Prince Rakotobe, and occupied it herself.

The young Prince, who had been the first scholar in David Jones' school in 1820, was captured and conveyed to a village not far from the capital, and later removed to another some twenty miles distant. He was conscious of his probable fate and pleaded for his life, but in vain. His guards were his executioners. They merely allowed him time to pray before spearing him into his newly-dug grave. He died, not without having for some time given encouraging evidence that he had sincerely embraced the religion of Jesus Christ.

How different a story might have been written had he succeeded his uncle Radama !

At Ranovalona's accession there were ominous signs that her sympathies lay with the old heathen idolatrous worship and not with the new faith, but so far she had not declared herself to be definitely opposed. In fact the

message which she sent to the missionaries on the day of her coronation stated that nothing would be changed. They, however, had no confidence in her word.

Although the New Testament had already been issued, the complete Bible was still not printed, for several portions of the Old Testament had yet to be set up in type. The mission had a small printing press at Tananarive, and the little band of workers, aided by their wives, stuck hard at the task and gave themselves no rest till the whole of God's Word had been set up, printed and bound. Before this was finally accomplished the Queen had banned the faith, and had expressed the wish that the missionaries should leave the island. The days between the proclamation of the Queen's edict in March, 1835 to June of that year were spent in almost superhuman toil. No longer could native helpers be used, all had to be accomplished by the hands of the *vazaha* (Europeans).[1]

It might be illuminating to quote from the Queen's edict of 1st March. A fortnight previous to that day the order had gone out that 'all who were able to walk: men, women, children, and slaves,' were to attend the *kabary* (assembly) to be held at Mahamasina to the west of the city—a great plain large enough to accommodate two hundred thousand people.

When the day arrived a vast concourse of troops was assembled amid a great military array. Drums beat furiously, cannon were fired, the people shouted themselves hoarse, and a semi-barbarian dance was performed by a certain class of the troops. At a word all was silenced

[1] 'In June the first complete Bible came from the press, and when they quitted the island in July the missionaries left behind them seventy complete Bibles and some thousands of New Testaments, and other portions. The missionaries were gone but the Bible remained. With the Bible in their hands the Malagasy Christians saved their souls alive. Since the penalty of possessing the foreign books was death, the Christians hid the Bibles in their rice pits beneath the floor, in hollow trees in the forests, or in caves of the mountains. One complete Bible was hidden between two great slabs of stone in a mountain cave used by smallpox patients. There, secretly at night, risking the danger of infection, the Christians gathered and read in hushed voices portions from the Book.' *What Wales did for Madagascar*, by A. M. Chirgwin. *World Dominion*, July, 1935.

and the principal judge addressed that vast concourse in the name of the Queen. The royal message ran :—

> ' I announce to you, O ye Ambaniandro, I am not a sovereign that deceives, nor are the servants deceived . . . Who then is that man who would change the customs of our ancestors, and of the twelve sovereigns in this country (petty chiefs in the central area). To whom has the kingdom of Andrianampoinimerina and Radama been bequeathed but to me ? If then any would change the customs of our ancestors I abhor that.
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> ' Now on the subject of reviling the idols, treating the divination as a trifle, and throwing down the tombs of the Vaziniha[1] I abhor that. Even the sovereign counts them sacred ; and are the people to esteem them as nothing ? I hold him guilty, whosoever in my country destroys them.
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> ' As to baptism societies, places of worship, distinct from the schools, and the observance of the Sabbath—how many rulers are there in this land ? Is it not I alone that rule ? These things are not to be done, they are unlawful in my country for they are not the customs of our ancestors. Now then, as to those who have observed baptism, entered into society (*i.e.*, the London Missionary Society), and formed separate houses for prayer, I grant you one month to confess and if you come not within that period but wait to be first found out, and accused by others, I denounce death against such : for I am not a sovereign that deceives. Mark then the time, it is one month from yonder sun of this day that I give you to confess.'

It is not to be wondered at that the crowds that had thronged the church Sunday by Sunday at once fell away, leaving only a handful of those who truly loved Christ and were prepared to confess Him, and suffer the consequences. These, when arrested, boldly told the judges, ' We did no evil and intended none to the Queen, or her kingdom, in our prayers and our observances of the Sabbath : we prayed to the God of heaven to prosper her reign ! '

They confessed to praying. One man on being asked how many times he had prayed replied ' I cannot tell, but this I can say, that for the last three or four years I have not spent a single day without offering prayer several times a day.' The judges asked him to give them a speci-

[1] The traditional aborigines of the island dispossessed by the Hova (Malagasy) invaders.

men of his prayers which he cheerfully did in the presence of a great crowd. He first told them how he confessed his sins before God and implored forgiveness, and asked God's help to enable him to live without sinning ; to wash him from his sins ; to make him holy, and to prepare him for eternal happiness. He said that he asked the same blessings for his family and friends, and for the Queen and all her subjects, 'and,' said he, 'I asked all these things in the name of Jesus Christ, for we sinners can receive nothing from God, but through His Son Jesus Christ who died for sinners.'

This man subsequently had to flee for his life and hide in the forest. For a time the Queen was satisfied with the servile retraction of the great host of the fearful who renounced the new faith, were fined, and went back to the old paganism. But she was angered by the persistence of those who secretly met for prayer in houses within hailing distance of the palace or beyond the borders of the city. The Christians had secret signs denoting their meeting places. As they passed each other they would quote a certain chapter and verse from the Scriptures and the hearer would at once know the spot where the meeting was to be held. 'John 3. 16' was a favourite haunt. In Rasalama's village there was a cave. There she, with others, used to worship. The Christians hardly ever dared to sing lest they were discovered by one or other of the many spies of the Queen. A ransom was put upon the heads of the 'praying people' and in this way Rapanavary, a woman of position and well related, was accused to the officials by servants in her own household. Her arrest and imprisonment took place about a year after the Queen's edict, but, aided by missionaries and native Christians at the coast port, Rapanavary and five other Christians escaped the country and were brought to England.

Exeter Hall, that great mecca of Victorian Evangelicals, was thronged to overcrowding when these refugees appeared on its platform, accompanied by the missionaries with whom they travelled from Mauritius. To quote from early

records penned in 1840: 'Ten thousand British voices bade them welcome to England's shores, counting it an honour to show kindness to them for the very sufferings which they had survived for the Saviour's sake.' They were presented to the directors of the London Missionary Society and found in them cordial and affectionate sympathy. It was a meeting of deep and solemn interest, scarcely if ever exceeded on any former occasion within those walls.

Meanwhile away in Madagascar those too unfortunate to escape were hailed to prison and clamped in irons. It was on the 22nd of July, 1837, that Rasalama, together with nine others, was arrested and imprisoned ; a few days later they were deprived of all their possessions and their freedom, and sold as slaves.

Rasalama was sold to a high official who was also a relative, a man of savage character. She was cruelly beaten and put in irons in the hope that the utmost severity might bring her to her senses. But all through she remained calm and steadfast. Neither threats nor chains could move her. Daring to remonstrate with her captor on one occasion, when he was charging her with disloyalty, she asked, 'If so much is due to an earthly sovereign, is no obedience to be paid to the authority of the supreme Lord of all ?' This was reported to the Queen who was so incensed that she at once ordered her to be put to death.

She was now taken from the house of Ramiandrivola and that afternoon put into irons of a peculiarly cruel construction called *Omby fohy* intended for agonizing punishment. The irons consisted of rings and bars and were fastened around the feet, hands, knees and neck, so as to confine the whole body in an excruciatingly painful position, forcing the extremities together as if the sufferer were packed into a small case.

After spending the night in this exquisite agony, Rasalama was next morning led out to execution. The crowds that watched her going were amazed at her joy-lit countenance, for she sang hymns as she went. They attributed her firmness to the influence of some secret

witchcraft which they believed must have been employed by the missionaries.

Passing the chapel where she had been baptized she exclaimed joyfully 'There I heard the words of the Saviour!' She was led on past the residence of the Prime Minister and the Queen's Palace, for about a mile, to the brow of the hill at the very northern extremity of the city, which overlooks a great panorama of villages, rice fields, and in the far distance, mountain ranges. The spot where the execution took place was bare, exposed, and deserted, the haunt of wild dogs, a place shunned and feared. On reaching it she asked leave to kneel down and pray. Her request being granted she calmly knelt and committed her spirit into the hands of her Lord, praying too for those who despitefully used her; and in that attitude of prayer she was speared to death, the executioners, three or four in number, standing behind and by the side of her and striking her through the ribs to the heart.

Just before her martyrdom she wrote a brave letter to one of the missionaries who had taught her, in which she said:

> 'This is what I beg most earnestly from God—that I may have the strength to follow the words of Jesus which say: "If any one would come after Me, let him deny himself, and take up his cross and follow Me."
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> 'Therefore I do not count my life as a thing worth mentioning that I may finish my course, that is the service which I have received from my Lord Jesus . . . Don't you missionaries think that your hard work here in Madagascar for the Lord has been, or will be, of no avail. No! that is not, and cannot be the case; for through the blessing of God your work must be successful.' Then in closing she called to mind the words of Scripture: 'Precious in the sight of the Lord is the death of His saints.'

Only one young man, named Rafaralalry, dared to accompany her on the last sad journey to the spot where she was put to death. He was deeply affected with the scene. Seeing her amazing calmness he exclaimed: 'If I might die so tranquil and happy a death, I would

not be unwilling to die for the Saviour too.' It was not long after that he did give his life, and on this self-same spot.

Permission to be allowed to bury Rasalama's body was refused by the Queen ; instead it was left to be devoured by the wild dogs on that lonely hillside. The name Rasalama means ' peace, health, happiness ' and truly she realized it to the very end and then entered into the ' peace which passeth understanding.'

Her death marked the beginning of that long night of suffering which lasted for a quarter of a century. After Rasalama's death two hundred Christians were sold into slavery. Not every year witnessed martyrdoms, however. There were periods when the fires burned fiercely and then died down awhile.

Five martyr memorial churches mark the spots in the capital where the Christians were put to death at different times, and where they were either speared, or stoned, or cast over the rocks or burned at the stake. All these endured as ' seeing Him who is invisible.'

At the recent centenary celebrations of the death of Rasalama great mass meetings (*Ambompotsy*) were held at those places in or near the capital connected with her life and sufferings. The first took place in her native village of Manjakaray, and opposite to the house in which she lived and where she was arrested ; the second at the spot where she was imprisoned and confined in irons ; the last near the place of her death. Special permission was granted by the Government to hold these meetings in the open air.[1] Tribunes were erected at each gathering and loud-speakers fitted up so that all in those vast gatherings might hear. Simultaneous meetings, too, were held in practically every part of the island.

These celebrations have created a deep impression and we trust will result in a deepening of the faith and religious life of the whole Christian community. Truly ' the blood of the martyrs is the seed of the Church ' ! To-day, one

[1] By law all religious gatherings must be held in authorized church buildings.

hundred years after the martyrdom of Rasalama, there are in Madagascar seven Evangelical missions, ministering to a great Christian community worshipping in over four thousand buildings consecrated to the service of Jesus Christ, and every year the boundaries of the Kingdom are being extended.

From a Pioneer in Madagascar

'I wish some artist would paint a set of pictures of the Christ and His story, not as a white man. From such pictures as I possess, all the Malagasy of the interior tribes think that He is a European, and that I am teaching them to pray to one of my ancestors. On my last journey I was asked if the Virgin Mary was an Englishwoman.

'I have been able to lead them step by step to the realization of a sense of sin, and on to a Saviour from sin, or at least to a recognition that what they have accounted evil is not evil at all. I have tried to show them that God is not a spy, though He sees the hidden and knows, but that He is a Father, and Love, something in the character of God they have never conceived, and of which there is no trace in any of the native proverbs about Him.

'Now comes the critical moment : "Would you like to have a church and learn more about God and this Jesus ; to know what is really sin that you may not be wrong before Him, and about the way of salvation and eternal life ?"

'"Yes," an eager "Yes !" is generally the response, for they have heard strange things and wish to hear more. Then, out comes the sheet of paper ; every name is taken, together with their ages and the name of their village. With ten adult signatures (or crosses in lieu of them) French law permits worship in a hut ; with eighty the erection of a church, so that the tiniest village may have its cottage meeting, even though the inhabitants are too few for the building of a church to be sanctioned.'—W. KENDALL GALE, *Church Planting in Madagascar.*

We quote again from the appealing letter from one of Gale's converts :

'We think of the work of the Gospel achieved here by our father. More than a hundred churches he has built in our land, and year by year each of these churches beheld his face and heard from his own lips the Word of Life. Wherever there was a human habitation in the Marofotsy land, even to the smallest hut built of grass and leaves, there he stooped to enter that he might lead our tribe to Christ. He showed love to the most debased, and kindness to those who opposed the Gospel, that he might bring them to Christ. May God send us a man with a spirit like his. May the work of redemption which he began be accomplished in our tribe.'

Overcoming Difficulties in Peru

A. JARDINE.

IT was said by one of the Presidents of Peru that 'Any past glory of which we can boast is due to the Indians, and all our hopes for the future are centred in the same people'; nevertheless, '*Ichabod*' is written over the old Inca race, for truly their glory is departed. Roman Catholicism in its very worst form has completed their downfall and degradation which commenced with the rapacious ruthlessness of the Conquistadores. Exploited by the priests, downtrodden by the white people, and the slaves of their own sin and vices, it seems incredible that the Inca Indians were once a happy and prosperous people.

It was in 1931 that I returned to Peru to commence work amongst these Indians in the region of Ayaviri. The district was virgin soil as far as the true Gospel was concerned, and, after much prayer and study of the whole problem, I determined to confine myself to New Testament or Pauline methods of evangelism. I was not unmindful of the difficulties. Ninety-five per cent. of the Indians are illiterate; we were foreigners with linguistic and racial barriers; and, greatest of all, the powers of darkness are evident in the lives of these remnants of the Incas. But our trust was in God, and we decided to know nothing among them save Jesus Christ and Him crucified. We realized that it is the Spirit's work to give the increase, so we determined to preach the Gospel and trust the Lord to build His own Church.

On arrival, our first step was to devote one day in the week to the work of intercession. If doors were to be opened for the preaching of the Word, then prayer would be the key. Difficulties would be removed if we devoted time to definite prayer. Convinced of the fact that the Indian can be more effectively reached by the native himself, we were led to pray for the conversion of bi-lingual Indian leaders, that is of those who could understand our

Spanish and could pass on the message in their own Quechua.

Within a month of our arrival in Ayaviri, two such bi-lingual Indians began attending our meetings. One had been a teacher in an Adventist school and the other was a miner. Very soon both were converted to God, and showed signs of having been called to the work of evangelists. Under God these two men have been largely instrumental in establishing the work in the whole district.

Shortly after their conversion, they attended the Annual Bible Institute in the region of Combapata. On their return journey they sought opportunities to preach the Gospel in a large district called Huamanjururo where they found a few interested folk. I was greatly cheered at this opportunity. But the first meeting was ill attended. I felt that some were afraid; others were suspicious, wondering what new heresy these Protestant missionaries taught; while not a few were definitely hostile. But opposition was broken down and eventually we had regular meetings with them. Then I suggested that, as I could not come every week, they should meet regularly for their own meetings of worship. At first they smiled, pointing out how impossible was the suggestion. None of them could preach, very few could read, let alone pray, and none had ever led religious gatherings of any kind. So I explained what constitutes a meeting—two or three gathered together in the Saviour's name—and then they could count on His presence. Eventually, in fear and trembling they decided to meet each Thursday to worship God, this being the most convenient day.

Later, as the Spirit gave them further light to conform to the apostolic example, they changed their Day of Rest and Worship to Sunday. Their first original idea was to keep a most unusual record of Christian service. Each Sunday the brethren are asked what they have done for the furtherance of Christ's Kingdom during the week; who visited the sick; how many had family worship; how many spoke to others about Christ or distributed literature; which of them contributed to the offering. These and

other vital questions are asked and the answers are noted down.

I went occasionally to help, as did also the two evangelists, Matias and Julian. It was amazing to watch the growth of the new Church. It was indeed a tree, the planting of the Lord, striking deep its roots and bearing fruit. The people formed their own committee with president and secretary, and right from the beginning were self-governing.

Without suggestion from us they felt the burden of the unevangelized fields, and the responsibility of each believer to tell others of his new-found salvation. They invited neighbours and friends to attend the meetings and became an aggressive missionary Church. It seemed as if their one thought was that of extension.

In those early days I was anxious to start work in a village called Santa Rosa, but found the white population very antagonistic towards any efforts to reach the Indians. Like the Pharisees, they would not go in themselves nor would they allow others to do so. For several weeks in succession we had meetings, and then one day found about only half of the usual congregation. Very soon we discovered the reason. In came some white women—fanatical Roman Catholics—with pencil and paper, noted down the names of the Indians present, and then dared them to return to a Protestant meeting. When we arrived the following week our congregation had disappeared. They were frightened of what these 'whites' would do to them. But the growing Church in Huamanjururo, nine miles away, felt its responsibility to do something for them and sent a preacher each week to hold meetings. They attended the Sunday market in the town and saw an opportunity of combining business and Christian service. Those who had shown interest had the Gospel preached to them, souls were saved and a church was formed. The next time I went to Santa Rosa, some eighteen months later, it was to baptize five of the new converts on profession of their faith in Christ.

So what the missionary was unable to do, God was pleased to accomplish through the natives.

At the request of the evangelist Julian we visited his village to have a meeting. We taught his neighbours a chorus or two and then very simply told them the old, old story of Redeeming Love. They were amazed at the story of the Cross, that One should so love sinners as to die for them. They had heard this story in the Catholic Church, but now its real meaning entered their dark minds as the Spirit of God took of the things of Christ and enlightened them. Many were converted and a church exists there to-day. It is indigenous and absolutely independent of the missionary.

On one of his journeys, Julian, in his keenness to spread the Gospel and share with others the blessing he was enjoying, told the same simple Gospel Story to some friends who live twenty-five miles away. Months later, when we had the joy of seeing a church established in that district, the members witnessed to the fact of having first heard the Good News through Julian's instrumentality. On another occasion I left Matias in a village with instructions to approach some of the inhabitants with a view to evangelizing them. On my return, a crowd of men gathered urging me to leave the evangelist for a month, and this was the beginning of a movement of the Spirit of God in that region. A church was formed, and one of the crowd of anxious inquirers, an Indian who is utterly illiterate, has since been the channel that God has used in the establishment of two other churches in that district. The whole work has been so blessed of God that when we left at the beginning of 1937, there were ten little churches. 'It is the Lord's doing and it is marvellous in our eyes.' The total Indian Christian community is now about five hundred, and we have baptized more than one-hundred-and-twenty of them.

At first, those interested meet as a 'group,' but as soon as a few are baptized the 'group' becomes an organized 'church' with elders and deacons, who are absolutely responsible for every department of the work.

Every Sunday morning they gather for the breaking of bread, remembering the Lord's death until He comes. The governing body looks after the finance of the church, the discipline of its members, and considers applications for baptism and membership. We were surprised to watch the lines along which the Spirit led them, and how, right from the very beginning, they seemed to accept this responsibility. Known sin is dealt with, baptized members have been suspended from participation in the Lord's Supper, while evangelistic efforts are regularly made to look after the spiritual interests of their heathen neighbours.

Many factors have contributed to the growth of these churches. Almost without exception, they were born and nurtured in persecution. The largest church has suffered most. The winds of persecution have caused them to strike deep their roots. While we do not wish to see any of them suffer, yet we feel that this trial of their faith makes them cling closer to the Lord and resort more to prayer ; it binds them together in the unity of the Spirit and causes them to lean less upon the missionary.

Another factor in their development has been the quarterly conventions which were arranged to meet the need of teaching the young believers the deeper truths of the spiritual life. Each church in its turn invites all the delegates, and offers them hospitality for the week-end. Gatherings for Bible-study, prayer and testimony are included in the programme. These have been a means of much blessing and encouragement to isolated believers. They learn the great truth that we are ' all one in Christ Jesus,' members of the body of which He is the Head.

A third factor is the Bible Institute. As always, the Spirit of God has been pleased to give gifts to His church. In each of these Indian churches there is at least one who can read, and who acts as leader for the weekly meetings. He is chosen by the believers, and instinctively they turn to him for spiritual teaching and counsel. The problem of the instruction of these leaders confronted us, and we were led to organize an Annual Bible School. All those who can

read and write—and especially the shepherds of the little flocks—are invited for a month's intensive Bible-study. They are given full notes of all the Bible-studies, which serve as their sermon notes during the year. In this way the leaders are taught and they in turn pass on to their illiterate brethren the lessons learned.

Why should it be thought a thing impossible that these primitive peoples so oppressed, robbed and spoiled, and utterly illiterate, should carry on the work of God ? We have proved beyond a shadow of a doubt that the Indians are the best evangelists to their own people, and that they are the best fitted for the governing of their own churches. We are convinced that, when the Spirit of God is given a chance to do His work in His own way, and the Church of God gets back to New Testament methods of evangelism, the challenging problem of unevangelized millions which we see and lament to-day will quickly disappear forever.

Literature in Moslem Lands

To set the men of Moslem lands reading Christian literature would be an achievement of the highest order. It might come about if we could discover a new way of presenting the world's most interesting story to these master story-tellers of the world. In recent years little enthusiasm could be felt for the future of Christian literature in these lands. Moslems believed they knew far more about true religion than Christians, whom they regarded as hopelessly astray in polytheism and other dangerous heresies, and this remains the firm conviction of millions of Moslems to-day. The younger generation however, who are leading the Nationalist renaissance of intellectual and religious freedom, and are escaping western domination by adopting western civilization, are obviously thinking differently. These modern-minded men in Turkey, Iran, Iraq, Egypt and, in lesser degree in North Africa, are appreciating some of our Christian literature productions.

To influence the masses, more than the prevailing type of literature is needed. We have a story to tell, which, to command wide attention, must be related in their inimitable way by the pens of enthusiastic Eastern Christians. These masters of Eastern story, moved by love to their Lord, have a sensitive understanding of the power and beauty of God's great story to which Westerners rarely attain.

The day of controversial literature of the old type for Moslems appears to be passing. Theological debate must now be cast in an attractive form. Men in the East as in the West are feeling the strain of life's struggle and more or less acutely realize the need of a Redeeming Friend ; they are getting into the mood which will dispose them to read our story which, in olden days, captured the East before it won the heart of the West. Moslem troubadours are telling their stories to-day to enthralled crowds in the market places of the East. Christian men in their courtyards, churches and halls might read, relate and sing a more wonderful story still.

Bookselling as a Missionary Method and its Value

J. Ireland Hasler.

TOO often the dissemination of the Scriptures and Christian literature has occupied a secondary place in a missionary's thought and effort, compared with other forms of work. While it has not been overlooked, yet it has been regarded as something subsidiary rather than primary, and the colporteur has been ranked on a lower level than the catechist. My own experience in India has convinced me of its value as a means to evangelization, particularly when the foreigner himself engages in it instead of merely delegating it to others. Whether such a form of service is possible in every country where there is a large proportion of literates I cannot say. Even in India such work is only feasible in big centres where a reading public can be found, and the missionary who is stationed in the *Mofassil* (country areas) has but little opportunity. The present article is written, however, in the hope that the personal testimony which it contains may prove suggestive to some worker and stimulate him to make a similar attempt if his environment affords suitable opportunities.

Of the various stations at which I have resided, those in which this kind of endeavour proved most effective were Delhi, Patna and Simla. It was in the first-named that I started my missionary career and the special task assigned to me was that of 'city evangelistic work.' During most afternoons *bazar*-preaching was carried on by students of the local Theological Training Institute, and I acted as leader of the party. In the mornings, and occasionally in the afternoons, I was alone, and a senior colleague advised me on such occasions to concentrate on the circulation of Christian books. He could not have given me better or more practical advice. There were two ways in which I sought to carry it out. At times I would itinerate in the smaller streets and lanes of the city, or in the adjacent

suburbs, with a satchel of books suspended from my shoulder and another bag in my hand, going from shop to shop or accosting passers-by. At other times I would set up in some main thoroughfare a portable table as a temporary bookstall and so keep in one place. In later years I had recourse more to this stationary method than to perambulating.

At Simla there were places where I did not need a table. Retaining walls, which had been built against the hillside to prevent the soil from falling on a roadway, supplied ledges which served as counters, as did also a flight of steps in one spot and an earth-work under a tree in another. The stationary method possesses certain advantages, for instance, people come to know at what place they can obtain books if they so desire, and the adherence to a special position on regular days often leads to recurring contact with the same individuals. The very sight of a European engaged as a public salesman is likely to attract attention, and in my earlier years it evoked a certain amount of surprise and heckling. Did not the Government allow me enough to live on ? Why was I not content with my salary instead of wanting to make more by book-selling ? Or I would be charged with not acting up to the commands of my own Scriptures, and when I enquired in what special particular, this verse was quoted, 'Freely ye have received, freely give,' therefore I ought to distribute the books gratis instead of exacting payment. Once, a bystander, glancing through the pages of a Hindi book, entitled *Religion Weighed*, came across a reference to some of the Hindu ascetics :

> 'Though outward holy men they seem,
> Their heart's on money all intent,'

and, pointing it out to me, he remarked, 'Don't you think this applies to you ?'

The reception met with was varied. Of instances of opposition and indifference I need not speak. There are sundry ones of kindness and courtesy which have left fragrant memories. People have suggested to me suitable places or times for securing sales or have informed me of

attempts being made to steal books. (When the table is surrounded by a small crowd and the salesman's attention is engaged in one direction purloining is easy at times). On one occasion my work was stopped by a jeering Mohammedan religious teacher, so rude and persistent that though two of his co-religionists tried to stop him they failed. Afterwards some of the spectators came up and proffered apologies. Once, when selling Scriptures at a fair, I was helped for a while by a Hindu ascetic and also by some schoolboys, and later on a Hindu pundit commended the books to the folk who were passing. During all the years that I specialized in this kind of effort it was very rarely that I returned home without, at any rate, a few books being purchased, and often the amount of the sales was most encouraging.

The nature of the publications which were displayed depended to some extent upon the needs and tastes of the clientele with which I was likely to come in contact. At some places the majority of the people encountered would not be acquainted with English, while at other places the opposite was the case. A different set of books was needed if one were visiting a Hindu fair or bathing *ghat* from what was required on a Mohammedan festival. I had with me always copies of the Scriptures in various languages. The vernacular tract societies in my particular language area (*i.e.*, the Punjab Religious Book Society and the North India Tract Society) supplied me with an admirable assortment of literature in Hindi, Urdu and Panjabi, consisting not only of religious books such as collections of Christian hymns, booklets on sin and salvation or on Jesus Christ, as well as others dealing with Hinduism and Islam, but also with books of a more general type, on natural history, accounts of other lands, history and biography, tales, treatises on social and moral reform, on health and sanitation, on temperance and the training of children, and so on.

For English-speaking readers there was a like variety available among the Christian Literature Society's publications, and in later years books of a more advanced nature

were published by the Association Press. Some of the issues of the former Religious Tract Society in England, or of similar societies, also proved useful, such as the cheap edition of *Pilgrim's Progress*, Penny Biographies, Copping's Scripture pictures, illuminated texts and Scripture calendars. During the years that I was at Patna, W. H. Stead was issuing his *Penny Poets* and *Books for Bairns*, and I found that many of these were acceptable to the students of the local colleges. I utilized furloughs in England to lay in a stock of second-hand books which were subsequently sold at their equivalent price in India. Books on India, on English literature, on purity and the formation of character may be instanced as indicative of the nature of some. A gentleman in Glasgow, who had been interested by hearing of this kind of work, once gave me three pounds for the purchase of such literature, and, if I recall aright, I took back with me as the result some eighty volumes, nearly all of which were purchased within a year.[1]

Surprise may be awakened by the fact that some of the books I had for sale were neither specifically Christian nor religious. It must be remembered that prejudice is still manifested at times against the Bible. Some folk claim that they do not need it because their own Scriptures suffice them. From time to time Gospels have been torn up. Once, in the Agra District, villagers were afraid to purchase Gospels lest they should be bewitched. Frequently, too, individuals state that they do not want a religious book. The colporteur, like the fisherman, requires *bait* for his work. Many possible purchasers are likely to be attracted to inspect the stock if they find it contains books of a more general character.

[1] The following books which were taken one afternoon are specimens of some days' sales: *The Best Friend; Jesus and the Life of To-day; The Quranic Doctrine of Salvation; The Friend for Little Children; Songs of Pilgrimage, Quiet Talks on Personal Problems; Mohammed, Buddha and Christ; Christianity and the Depressed Classes; Things that Matter Most; The Problem of Race; Proverbs from East and West; The Sermon on the Mount; Trip Round the World; Heroes of Old;* and two books of fables. On another occasion an elderly Hindu gentleman bought *Manhood of the Master, Imitation of Christ* and the *Practice of the Presence of God.*

I would often use a book of this description in order to awaken the interest of a passer-by, and then, when I had induced him to approach the table, I would have the opportunity of showing him those volumes which I specially desired to sell.

Many educated Indians already possess a copy of the Christian Scriptures, and it was by those who knew only their own vernaculars that most of the copies of the New Testament and Gospels were taken. Holding up a Testament I would ask people to note it, because it was the most widely-known book in the world and must, therefore, have some special and attractive message in order to secure readers in every land. I would speak of the moral effects which it produced. At one time there was a pictorial booklet published in Hindi which told the story of the change wrought in the Pitcairn Islanders by the study of the Bible, and I would show the bystanders this in corroboration of what I had said. I would emphasize the fact that the New Testament was not *one* book only, but a collection of twenty-seven, and that the whole could be acquired for far less than cost price, the reason being that in England there were those who had benefited by its teaching and who consequently gave money towards the expense of printing so that people in other lands might obtain it for merely a nominal sum, just as a guarantee that they were interested enough to desire it.

If I failed to sell the whole Testament, I would call attention to one or another of the Gospels. If speaking to a Mohammedan, I might read these words of Nicodemus, 'Rabbi, we know that Thou art a teacher come from God,' and point out how that statement accorded with Moslem belief, and so urge the purchase of St. John's Gospel on the ground that it contained some of Christ's deepest teaching. Hindus hold that God's Sinless Incarnation has yet to come, so I would tell them that He had already appeared, born not in India or in England, but in a land which lay between, and that these books were the record of His life. Or I might read specimen verses. Once, at a fair, I happened to be reading aloud the injunction, 'Wives,

obey your husbands,' and an old farmer who was listening nodded approval and said in his own language, 'Quite correct!' I bade him listen to what followed, 'Husbands, love your wives and be not bitter against them.' He did not say, 'Quite correct' when he heard that. It was a new idea to him that husbands had duties towards their wives as well as wives towards their husbands.

Again, one might start by directing attention to other books, and lead up from them to the Scriptures. On one occasion a man purchased a tract that dealt with the evil of abusive language. I then showed him a Gospel and told him that it contained the story of One 'Who, when He was reviled, reviled not again,' a marvellous result according to ordinary Indian experience. An Indian colleague, who happened to be with me that day, did even better: he showed the man the whole Testament, and told him that it contained that Gospel and many other books, saying that for only a little larger sum he could obtain the whole volume. So the purchase of a farthing tract led to the purchase of a Testament.

Leaving now the narration of further details, I come to the main point of this article. My experience of book-selling work affords evidence that in India, at any rate, wherever it can be carried on, it possesses the following advantages:—

1. *It is the means of contact with a class of the community which is not reached by open-air preaching.* Street preaching, as a rule, touches only the more illiterate portion of the population, and, at the most, but the fringe of the educated classes. On one occasion an Indian gentleman was coming along a road when he saw a number of people around me, and, imagining that I was preaching, he passed on. Later, when he returned the same way, the people had gone, and he was able to see the display of books: at once he came to investigate. At Patna I found this the best way by which to reach the students of the various colleges, and at Simla it brought me into touch with members of the intelligentsia of India, employees, and departmental superintendents in Government and Army offices, members

of the Legislative Assembly and retired gentlemen and others who were on a visit to the hill-station.

2. *It leads to work among individuals.* Even while actually engaged in commending the books, it was often possible to hold converse with a man, or to deal quietly with objections, unless there were too many others around. Once, a man complained that Christianity was not in accord with the facts of life, since it had no doctrine of Karma. I pointed out to him the verse, 'Whatsoever a man soweth that shall he also reap,' and mentioned that what Christianity did not teach was the closely-allied belief in the transmigration of souls. Eventually he was led to purchase a copy of *Karma and Christianity.*

In places where there were students this means of contact resulted in the formation of Bible-classes or in individuals coming to my house for Bible-study. In fact at every place I had more visitors to my house in this way than in any other, and I was also invited to visit a few in their own homes. Generally, however, in India, a non-Christian prefers to come to the missionary's bungalow than to have him calling at his own house. I had little slips printed, with my name and address in the vernacular or in English, which I handed to anyone desirous of an interview. In this way I came into contact with all sorts and conditions of men, the prejudiced and the argumentative, the perplexed and sceptical, the devout Hindu, the enthusiast for his own faith, the seeker after truth, and those also who were actuated by some ulterior motive. At Delhi a Mohammedan gentleman, who had come on a visit from Hyderabad, bought a booklet on *The Integrity of the Gospel,* and was so struck with the contrast between its statements and the assertions of his own religious teachers that he called to see me and we were able to talk over the question of the genuineness of the current Christian Scriptures. At Simla not a few who called were glad to borrow books of my own which I thought might help them.

3. *It supplements the work done by educational missions.* In my early years I was struck by the greater friendliness and appreciation manifested by those who were attending

a Christian school or college, compared with the mental attitude of others. At Simla quite a large number of purchasers, if not the majority, had been educated under Christian influences. I can recall only one such individual who displayed hostility to the Christian faith.

4. *It meets a real need.* Christianity is often misrepresented in the vernacular press; hence arises the necessity of the circulation of books which set it forth in one or another of its true aspects. While the Bible itself contains the truths of Christianity, many of the publications of the United Society of Christian Literature and its kindred organizations in India deal with the application or illustration of those truths. Then, too, there is literature in circulation which is morally unhealthy. Frequently I have been asked if I had books of this kind. It was just the sort of books which I was disseminating that supplied an antidote.

A Hindu gentleman once spoke in praise of the North India Tract Society publications and wanted some for his wife, as there were no such books at the ordinary book-shops. At one time I sold a number of copies of *English Home Life*, published by the Christian Literature Society. A professor at a Government college purchased a copy to give to a friend who was about to get married, and he also told me that he and others, some of whom, like him, were contemplating matrimony, were meeting weekly to study that book because they felt it was necessary to take a Christian home as a model of ideal home life.

At Simla I found, too, that I was sought by a class of people who welcome Christian devotional literature and to whom reference was made in a previous issue of WORLD DOMINION.[1] I offered one such individual a copy of *The Imitation of Christ*, 'We all have that,' was his reply. He was a frequent purchaser and desired specially books written by Christian mystics. Once he wanted me to procure for him a copy of *The Spiritual Maxims of Brother Lawrence*, and he borrowed from me books on prayer.

[1] See 'A Changed Attitude in India,' by J. I. Hasler, *World Dominion*, April, 1937.

Another, on the first occasion of our meeting, had a copy of Francis Thompson's poems and a book on *Persian Mysticism* in his hand. He bought at various times: Sadhu Sundar Singh's *At the Master's Feet, The Practice of the Presence of God, Life of Christ, Confessions of St. Augustine,* and other books.

Twice I was asked to get large print copies of the Psalms because that book had proved so helpful in private devotions. One day a visitor to Simla wanted a book on prayer. He was an Indian official from South India and had been educated at a mission college. During his student days he paid little heed to the Bible lessons, but in later life there came a time when he was in danger of drifting away from religion altogether. It was then that memories of the Christian instruction revived and since then he had been seeking to follow the teachings of Christ. What he wanted was a manual of Christian prayers which he thought might help him in his devotional life, and I was able to mention the titles of one or two and tell him where they could be procured.

'The written Word abides.' Instances abound to show that the Bible itself, or a portion of it, has been the means of bringing men into touch with God. Books, too, can penetrate into zenanas and out-of-the-way places where no missionary has ever gone to tell of Jesus Christ. In India to-day the number of readers is on the increase, and so, too, is the miscellaneous catering for them. The power of the vernacular press has grown. Bolshevists, Rationalists and Nationalists have their own respective propaganda. From the West have been imported sceptical writings, and sensational fiction. There are anti-religious books in circulation, and doubtless present-day conditions in India are typical of what obtain, more or less, in many other lands. The United Society for Christian Literature supplements the work of the Bible Society. The variety of books which it seeks to supply is designed, not only to meet the diverse needs of different classes, but also to set forth truth in one or another of its manifold aspects. Surely all truth helps. True information, true ideas and

true ideals, all these insensibly must influence an individual, however slightly, in the direction of Him who is the Truth. Tennyson wrote of Caxton:

> Thy prayer was 'Light—more Light—while Time shall last!'
> Thou sawest a glory growing on the night,
> But not the shadows which that light would cast,
> Till shadows vanish in the Light of Light.

The printing press can still cast its shadows. Hence there is the greater need for such literature as shall illumine and counteract the darkness and replace the shadows by the Light of Light. To change the metaphor, the Bible Societies, and the United Society for Christian Literature with its kindred organizations in different lands, supply the ammunition, but volunteers are needed to take it into the firing line.

Literature in Latin America

KENNETH G. GRUBB.

THERE has never been a time when some interest has not been taken in the distribution of Christian literature in Latin America. During the colonial period this interest was mostly limited to providing the small governing class who were able to read with breviaries, missals and lives of the saints. Considerable energy was, indeed, expended by the official Church in preventing the circulation of books which did not bear its *imprimatur*. After the Independence there was an increase in available literature but little of it was Christian. To-day there are three types of literature in circulation which might roughly be termed Christian. The Roman Catholic Church has made some little effort in order to meet the modern mind, but has published little of real importance or widespread appeal. Certain independent writers have produced books which, although not professing to interpret any particular Christian tradition, have, nevertheless, expounded ideas in an essentially Christian context. A

study of this type of literature, which has been more common in Spain, than in Latin America, has been made by Dr. John Mackay[1] ; a good example from Argentina, however, is the well-known *Invisible Christ* of Ricardo Rojas. Finally, from the beginning of their work, Evangelicals have realized the importance of Christian literature, and have worked first to popularize this realization, and then to supply the material. It is this third current of Christian literature that we are concerned with here.

The Church has always claimed that its teaching is based upon Scripture, and in the propagation of its message the circulation of the Bible must always play an important part. This part is so important that to discuss it in the same breath with that of the circulation of other literature, would savour of presumption, and it is, therefore, omitted here. The need for Christian literature to supplement and mediate the teaching of the Bible, to bring its message of salvation home to the people, to interpret the attitude of the Church to the world and its current problems, and to deepen the devotional life of individuals, has led certain Evangelical agencies in Latin America to create a machinery for the publication and distribution of books, magazines and tracts. This has been accomplished through four channels : some missions have fostered the process as a part of their work, an example of which is the book business of the Evangelical Union of South America in Peru ; some co-operative groups have undertaken the task, such as the Committee on Co-operation in Latin America, the Brazilian Evangelical Federation and '*La Aurora*' in Buenos Aires ; some literature societies have promoted the same ends, such as the United Society for Christian Literature, though its interest is mainly in Spain and Portugal ; and some small evangelical book businesses have been promoted on an independent and commercial basis.

As a result of the activity of these groups periodicals have been published, tracts circulated and devotional works and general Christian literature provided. The

[1] See *The Other Spanish Church.* Student Christian Movement Press.

number of small evangelical periodicals circulating in Latin America is large, but most of them reach a very limited denominational circle, and serve to cultivate rather than extend the Christian community. There are, however, some notable exceptions. *La Reforma*, formerly published in Buenos Aires, was a good example of a homiletic review which rose above local idiosyncrasies. *Renacimiento* in Peru has managed to secure a large body of subscribers and must be almost unique in this class of literature in being able to pay its own way. The former *Revista de Cultura Religiosa*, issued in Brazil, was a high-class journal containing an appeal for thoughtful persons. *La Nueva Democracia* has held a special place in Latin America for many years. It circulates over the whole region among a considerable number of serious people, many of whom have no connexion with Evangelicalism, and, owing to the co-operative support behind it, it has been able to maintain a regular appearance. It has secured the collaboration of eminent Latin Americans, and though it is not a directly evangelical or even religious paper, it is always open to the discussion of religious ideas. The trend of the best thought of Latin America can be traced by perusal of its pages, and, for this reason alone, no one professing to have something more than a superficial interest in Latin America, can afford to neglect it. Its disadvantages are its title, and the fact that it is published in New York, which is, however, a convenient centre for distribution.

On the other classes of literature there is only room here to generalize. Popular tracts are greatly needed and there is always a demand for them, but they must rise above the level of bad translations with worse illustrations. The increasing literacy of Latin America, the extensive use of pamphlets for political propaganda, make the widespread circulation of Christian tracts very desirable. Devotional books and general Christian literature, such as biographies, raise three difficulties : the question of authorship and, often, translation ; the question of price ; and the nature of the existing machinery for distribution.

Recently, there has been much fresh thought given to the whole question of literature. The Committee on Co-operation in Latin America has made various suggestions, which, if adopted, would greatly assist both production and circulation. The International Committee for the Evangelization of Spain made a number of recommendations arising out of its 1937 meeting. The British Committee on Spain and Portugal has collected and circulated the views of a number of different bodies. When the Latin American delegates to the Oxford and Edinburgh Conferences were in England they met together with others interested in this problem, especially to exchange views on it.[1] The office of the International Student Christian Federation at Geneva has shown concern over the matter of suitable literature for educated youth. The Missionary Fellowship for Central and South America has more than once considered the possibility of a progressive bibliography of new publications as they are issued. From Brazil has come a suggestion for an inter-Church, non-denominational journal, which is much needed. Buenos Aires feels the lack of a really good review which will be a kind of *Expository Times* for the Evangelical preacher. In several centres of Latin America small journals are being issued by groups of Christian students. These departures and suggestions represent a trend quite different from the familiar denominational news-sheets of limited scope and appeal. The whole movement is a symptom that some new step is needed in the field of literature, and much careful co-operative work must be done if overlapping and consequent waste are to be avoided.

The publication in Mexico of the review *Luminar* represents an interesting departure. It can fairly claim to be the only journal of the kind actually published in Latin America, and its issue and maintenance have been made possible through the generosity of the United Society for Christian Literature. The review aims at being not

[1] This article reflects to some extent, but by no means wholly, the views of this meeting.

so much an evangelist, but a *praeparatio evangelica* among the cultured classes. It has interpreted the thought of some of the most prominent Christians and religious thinkers of Latin America and Europe, and original articles by such men as Nicolas Berdyaev and Adolph Keller have helped to give it an authoritative standing. In the present confused spiritual outlook of Mexico, with its accompaniment of popular materialism tempered by inward misgivings, such a review as *Luminar* can do an inestimable service in restating the Christian message in terms which the modern Latin American can understand. Alongside the more philosophic and general articles stand contributions by such well-known evangelical writers as M. Garrido Aldama, Othoniel Motta and G. Baez Camargo.

It is the opinion of many who are best-informed that reviews can never be substitutes for, nor do they ultimately have as great an influence as, really good books. The number of first-rate Christian books which have been written by Latin American Evangelicals is very small. *O Varão de Dores* ('The Man of Sorrows') by Miguel Rizzo of Brazil is a notable exception, and the influence of this one book shows the potential field that awaits thoughtful Christian authors. There have been some good translations of books by modern prophets such as Stanley Jones, but there have been some very bad ones. There is a real place for good translations, especially within the evangelical community itself, for ideas transcend geographical frontiers, and truly original thinkers belong to all mankind and all time. But simultaneously every effort needs to be made to discover local talent and to encourage it.

The technical side of book distribution in such a vast area as Latin America is by no means easy and it is further complicated by the existence of different evangelical publishing houses with different and sometimes parallel literature programmes. But this is precisely the question which is raised by Mr. John Ritchie in the article which follows this one, and his judgment is formed from wide experience of this very question.

The newer methods of the evangelical use of the press have their exponents in the Ibero-American world. Encouraged by the United Society for Christian Literature Dr. Orts Gonzalez has had many articles inserted in various papers in Spain and Sr. Adolfo Araujo, of the Madrid Agency of the British and Foreign Bible Society, has rendered similar service with his pen. Sr. M. Garrido Aldama has had several articles published in the most influential paper of Ecuador, and here and there, for example in Buenos Aires, other evangelical writers have pursued this type of Christian journalism. There have been proposals in Brazil (which in the present state of evangelical resources can only be pious hopes) for an evangelical newspaper. It suffices to say that we are only on the threshold of the development of an evangelical journalism.

The interest of the modern position in evangelical literature arises from the fact that it is in a stage of transition from the mission to the 'national' Church. In the past the distribution and even the production of such literature has been directed and sustained by foreign missions. The Evangelical Churches of Latin America have rightly seen that the whole field is one in which they should be the first to assert themselves. Evangelicals in Latin America are everywhere in a minority and the problem of making contacts is always a difficult one for a minority. In the distribution of properly selected literature Evangelicals have instinctively perceived that they possess three means of contact. By thoughtful literature they can touch the student and intellectual classes; by popular literature, the people at large: and by devotional and church literature their own community. For a long time to come, however, Evangelicals will not be able to bear the expense of such work themselves, and a most important place for the use in the service of the whole Church, of resources at present in the hands of the more affluent sections and members of it, is here available.

Oliver Wendell Holmes, in one of his essays, has remarked that there are three classes of thinkers and

interpreters. There is the genius who seizes on a great truth by insight and gives to it great expression. There are the interpreters of the vision of the genius, generally men of profound speculative powers, who elaborate and work out the implications of the original insight. And there is the purveyor or retailer who serves an invaluable purpose as the channel through which the vast majority of men gain their glimpse of truth. These general categories probably apply to the mediation of Christian truths through Christian literature, and in all of them we need to pray for the emergence of local talent. But above them, and as their crown and glory, stand the inspired declarations of the Word of God from which all Christian literature gathers its ultimate authority and meaning.

Problem of Distribution of Christian Literature

JOHN RITCHIE.

The question of the efficient distribution of Christian literature is becoming acute in many mission fields to-day. Much attention has been given in Conferences to the editing and producing of such literature, but distribution and sale has been left largely to care for itself. The case of the Bible Societies illustrates the need of colportage in selling even a single book. An even greater necessity exists when it comes to disposing of many books about which even Christian workers may know little or nothing. The house-to-house visitation by the Seventh-day Adventists shows what can be done in this connection. Mr. Ritchie discusses the nature of this problem in Latin America. It is most discouraging to go on producing literature where no adequate machinery exists for its circulation.

IN these days when literacy is increasing so rapidly in Latin America, the value of the printed page for the extension of the Christian faith has acquired an enhanced importance. Several conferences of Christian workers have discussed the question of Christian literature in that field, but any adequate solution of the problem of distribution does not yet appear.

The time of such gatherings has been largely devoted to discussions of literature for students, for youth, for women ; the promotion of authorship ; the demerits of translations ; the need for co-operation ; new books, and so on. All these matters are important, but they do not deal with the principal difficulty : how to bring about a widespread circulation of evangelical literature. As things are at present, even if all that has been sought for in the production of books and subsidizing of magazines were achieved, the problem remains, how to get them circulated widely in such a manner as to ensure their perusal, and to build up a progressively self-supporting enterprise. If publications can be extensively sold, authorship and other production problems can be readily solved.

The difficulties in the way are perhaps somewhat obscured by the fact that one language prevails over an extensive territory. This produces the impression of a large single literature field for potential circulation. This impression, however, is deceiving. The Spanish literature field, for example, is divided into at least twenty-one separate areas. Each has its own legislation, its different customs regulations, its own imprint requirements, and, most important of all, its own monetary system. Most of the individual territories possess only a small group of readers, making very difficult an economical edition of a book or magazine. Within this comparatively small reading community, the number of persons likely to be sufficiently interested to spend money on an evangelical publication is still smaller.

The currency problem is a very real one. In many of the republics there are no facilities for making remittances of small amounts, such as the price of a book or an annual subscription, to any place outside the national territory ; in certain cases there has existed for some time an exchange control which makes such remittance impossible. In several republics there are not even facilities for making such a remittance within the country itself. In the process of circulating literature these difficulties are very

important, and not easily overcome. Yet this is not the whole of the currency difficulty. Owing to the monetary upheavals of recent years, the disparity in the cost of living and of the national units of currency has become very great. When the relation of the national currency value is, say, twenty-four to one dollar (United States of America), the wage scale is likely to be about one twenty-fourth of that prevailing in the United States. It is then possible only for the very well-to-do to buy books published in the United States and sold at a price equivalent to United States dollar values. These hindrances, arising from national and monetary diversities, are so great that they have impeded the formation in Latin America of any real publishing trade such as is common in European countries and in the United States. Argentina, alone of the Spanish-speaking republics, may be said to have the beginnings of such a trade.

But the circulation of evangelical literature is confronted with a series of further hindrances peculiar to itself. The Christian movement is divided into a large number of groups, many of which not only refuse to co-operate with others, but rather aspire to make use of the printed page to propagate only their own particular views. The members of some of these groups regard with profound suspicion, if not with active hostility, any publication which is not issued by their own sect. Thus, even when the home officials of a missionary organization may be in favour of co-operation in Christian literature circulation, this is not always rendered effective on the field.

This enumeration of formidable material and spiritual hindrances, however, does not exhaust the number of difficulties in the way of an adequate circulation of Christian literature. There are few book-stores, if any, which stock the whole range of evangelical publications. Christian workers in the field are frequently very ignorant concerning the available literature. Few of them have the opportunity to visit such evangelical book-stores as exist. The foreign missionaries change, older workers who know something of the resources retire from the field, and the

newcomers are sometimes years in the country before they acquire the language and some knowledge of the available books. Again, new books cannot be advertised to the whole continent, because there is no one advertising medium in touch with the whole field, and books do not yield a return sufficient to support the enormous cost of widespread and direct advertisement. No single announcement can readily give the price in all the currencies, nor can one selling agency take payment in all of them.

There is, among the native pastors, a considerable opposition to translations, although the current literature of the language is very rich in translated books and articles. Some of the Christian literature translations are of the highest quality, but unfortunately some are definitely unsatisfactory.

Another hindrance which is little suspected is that arising from the free distribution of Scriptures and other Christian literature. In view of the great opportunity for influence, coupled with so many and great obstacles to sale, some have attempted to take a short cut by free distribution. While the tale of waste involved in these efforts would shock the Christian conscience if details were to be given, this is by no means all the evil of it. The impression has been widely created that evangelical literature is given away gratis by wealthy societies subsidized by the Protestant Governments, and, therefore, presumably for imperialistic ends. How else can the native, who has never known of individuals giving voluntarily for such a purpose, account for such expenditure? Thus suspicion is engendered against both the Evangelical Movement and its literature, and a widespread opposition is created against the purchase of all such publications. The colporteur, too, who offers the Scriptures and other Christian literature for sale, is frequently accused of trying to make money under false pretences, by selling publications which have been entrusted to him for free distribution.

These difficulties have sufficed to restrict the circulation of evangelical literature in Latin America within such narrow limits that only relatively small editions can be

produced. The price per copy, therefore, tends to be disproportionately high, and the margin of profit for promotion, for losses, and for capitalizing the enterprise, is quite inadequate.

There are, however, notable cases of success which deserve to be studied. The Bible Societies have accomplished a great circulation of the Holy Scriptures, sold, not given away gratis, though sold at unremunerative prices. This has been done despite a fostered prejudice, the frequent opposition of the priests, and the fact that the Book is a translation. The Seventh-day Adventists have had notable success in selling a variety of books, almost all translations, and several of them quite costly. These books have been extensively sold all over South America, even in the most out-of-the-way places, and to all sorts and conditions of persons.

The success of these two enterprises has been characterized by certain similarities of method which seem to point the way to overcoming the difficulties of this work. Each has had the advantage of a central administration with agents in every region on the field ; each has employed extensive, persistent and well-organized colportage ; each has concentrated its selling campaigns on a few books, the Bible Societies always on the same Book, the Adventists now on one set of a few titles and again on another. Colportage is a costly method. If adopted by a Christian Literature Society it would require to be financed as a separate enterprise, apart from the income from the sales of books, for some years at least.

A central evangelical bookselling agency, if it aspired to meet the widespread need of Latin America, would require to win and to deserve the loyal co-operation of the regional evangelical book-stores now in existence. It could only be successfully established by a man with a thorough knowledge of the field and a considerable experience in this branch of Christian work. One of the most promising means for the development of such an enterprise would be the circulation of a regular bibliographical service which would reach the great body of

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